

Rich^d Wilson 98/11

Modern History:
OR, THE
PRESENT STATE
OF
ALL NATIONS.

DESCRIBING
Their respective Situations, Persons, Habits,
Buildings, Manners, Laws and Customs,
Religion and Policy, Arts and Sciences, Trades,
Manufactures and Husbandry, Plants, Ani-
mals and Minerals.

By **Mr. SALMON.**

VOL. V.

Containing The Present State of **EGYPT**, with an
Account of the **PYRAMIDS**, and other Curio-
sities in that Kingdom. A Description of **CRIM**
and **LITTLE TARTARY**: Of **ROMANIA**,
GREECE, the Islands of the **ARCHIPELAGO**,
and the rest or the *Turkish Provinces in Europe*.
With an Account of the State of Religion, and
particularly of the **CHRISTIAN RELIGION**,
in the *Ottoman Empire*.

Illustrated with **CUTS** and **MAPS**, accurately
Drawn, according to the Geographical Part
of this Work.

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OF THE
Fifth Volume.

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The Whole
TURKISH EMPIRE
*With the Countries and
Territories bordering upon it
Agreeable to Modern History*



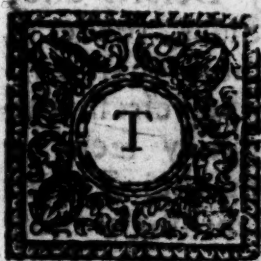


THE
PRESENT STATE
OF THE
Turkish Empire
IN
AFRICA.



CHAP. XVIII.

Treats of the Province or Kingdom of Egypt.



THE Name of *Egypt*, according to the *Classicks*, is derived from *Egyptus*, the Brother of *Danaus*, once Sovereign of this Country. It is called *Misraim* by the *Hebrews* and *Arabs*, which Name 'tis supposed to have obtained from *Misraim*, the Son of *Cham*, and Grand-Son of *Noah*: And it has also been known by the

Egypt, the Name.

The Present State of

Name of *Coptus*, the Capital City of *Upper Egypt*, from whence the Natives were called *Cophiti's*, as the *Christians* of *Egypt* are at this Day : And notwithstanding they are not the most numerous, are looked upon to be the true Descendants of the antient *Egyptians*. The *Turks* call this Country *El-Kebir*, or the Over-flow'd Country : And a Multitude of other Names have been given to it ; but by these it has been most generally known.

The
Bounds,
Situation
and Ex-
tent.

Egypt is situated on the North East part of *Africa*, being bounded by the *Mediterranean Sea* on the North : By the *Red Sea*, and the *Isthmus of Suez*, which divide it from *Asia*, towards the East : By the Empire of *Abyssinia* and *Nubia* towards the South : And by the Desert of *Barca* towards the West. And extends from the twenty first Degree of Northern Latitude, to the thirty first, and some odd Minutes beyond ; and consequently must be about six hundred Miles in Length from South to North ; but the Breadth in many places does not seem to be near two hundred Miles.

The Air
and Wa-
ters.

The Air of this Country is not healthful, the Situation being very low ; and the Mud which covers the best part of it after the Overflowing of the *Nile*, sending up a noisome Vapour. The sandy Deserts also, which enclose *Egypt* on three Sides, render it excessive hot. Nor is there more than two Springs in the whole Country to refresh the parched Inhabitants ; so that they seem to be under a necessity of building their Towns on the Banks of the *Nile*. Accordingly most of them stand near the River upon rising Ground, so made by Art or Nature ; And when the River overflows, appear like so many Islands, which have a Communication with



with each other only by Boats. It seldom rains here in the Summer, but in the Winter, Modern Travellers assure us, it rains plentifully sometimes, especially in *Lower Egypt*; notwithstanding it was universally believed formerly, that it never rain'd here at all. Which Error, I presume, was occasion'd by the Relation of some Travellers, who had resided but part of the Year in *Egypt*, and had not informed themselves of the different Seasons.

This Country, as has been observ'd already, is usually divided into *Lower*, *Middle*, and *Upper Egypt*. *Lower Egypt* is most part of it contained in a triangular Island, made by the *Mediterranean Sea*, and the two great Branches of the *Nile*, which dividing it self five or six Miles below old *Cairo*, flows one part of it towards the North West, and falls into the Sea at *Rossetto*, and the other Branch towards the North East, falling into the Sea at *Damietta*, the antient *Pelusium*: But there is a great Extent of Country both to the Eastward and Westward of this Triangle, which is included under the Name of *Lower Egypt*. Division.
Lower Egypt.

The chief Towns of *Lower Egypt* are, 1. *Alexandria*, the only tolerable Harbour belonging to *Egypt*. This City, called by the *Turks*, *Scandria* and *Scanderick*, was built or enlarged by *Alexander the Great*, about three hundred Years before our Saviour's Incarnation. It is situate in the Latitude of 30 Degrees odd Minutes, above an hundred Miles to the Northward of *Cairo*, and forty Miles to the Westward of the most Westerly Branch of the River *Nile*, upon a Promontory which runs out into the *Mediterranean Sea*, and forms two Harbours, but one of them is at *Alexandria.*

The Present State of

present almost choaked up. The Ground it stands upon is so extremely low that it can scarce be discerned by Mariners, till they are just upon it, which was probably the Occasion of erecting that famous *Pharos*, or High Watch-Tower, so frequently mention'd in History, for a Sea-Mark. The Country about *Alexandria* is a barren sandy Desert, affording very little Provision or Fruits, and their Water is brought them from the River *Nile*, near forty Miles, by a noble Canal, now in a great measure ruin'd, so that part of the Year it is carried thither on the Backs of Camels. The old Town of *Alexandria* stretched from East to West, and was about seven Miles in Circumference, but excepting one long Street, indifferently built, and the Houses which Face the Harbour, the rest is nothing but a heap of Ruins at this Day, scarce any thing antient is left standing, except part of the Walls, which are very magnificent, having great square Towers at about two hundred Paces distant from each other, and a little Tower between them. In every one of the larger Towers there is a spacious Hall supported by an Arch and great Pillars of Thebaick Stone. Over the Hall are several other Rooms, and on the Top a Platform of twenty Paces square. Every Tower was capable of containing a Garrison of two hundred Men, and had a Cistern in it, to which the Water of *Nile* was conveyed. The antient City of *Alexandria* was also built upon Arches, supported by marble Pillars, and under every House were Cisterns, to receive the Waters of the *Nile*, which were conveyed thither by Aqueducts, or the Canal above mention'd: And these Cisterns still
serve

serve to receive the Rain-Water, and what is brought them from the *Nile*. Among the Ruins are several fine Pillars of Porphyry and Granite, with Hieroglyphicks upon them. The Gates of the Town are still composed of Pieces of Thebaick Stone, and Granite; and they find such plenty of Marble and Porphyry among the Ruins, that it lies neglected. But the finest Piece of Antiquity, which is left standing, is, *Pompey's Pillar*, about two hundred Paces from the Town, erected by *Julius Cæsar*, in Memory of his Victory over that great Man, who fled hither from the Battle of *Pharsalia*, and was murdered on the *Egyptian Coast*.

The Body of the Pillar is one entire Piece of Granite Marble, or some Composition as durable and beautiful as Marble. The Height of it seventy Feet, and the Circumference twenty five; with a Noble Capital and Base, on which are several Hieroglyphicks. It is amazing, as Travellers observe, how such a prodigious Stone could be brought thither; and as difficult to conceive with what kind of Engines it was raised. Some imagine it was made or cast upon the Place: Others are of Opinion, that this and the other Pillars and Obelisks, were cut in *Sayde*, or *Upper Egypt*, and brought down the *Nile* to the Sea: But what kind of Barks or Carriages they must be which could carry so vast a Bulk and Weight, either by Land or Water, none at this Day will pretend to describe; and this has occasioned it to be suggested, that the Antients had an Art of casting Stone, and of imitating, or rather excelling, the most beautiful Pieces of natural Marble, particularly the *Egyptians*.
But

But this I find very much doubted by other learned Gentlemen.

St. Catherine Beheaded here.

Among other Curiosities which are shewn at *Alexandria* to Travellers, is the Stone on which, 'tis said, St. Catherine was Beheaded, which is no more than the piece of a round Pillar about two Foot high, which a good honest Catholick, otherwise a sensible Man, assures us, is to this Day stain'd with her Blood and Fat. They shew also in the Church of St. Mark, now in the Possession of the *Cophri's*, the Pulpit where St. Mark us'd to preach, and a Picture of St. Michael, which according to Tradition, was drawn by St. Luke. St. Mark was the first Patriarch of

St. Mark Martyr'd here.

Alexandria, and, as 'tis related, suffer'd Martyrdom there in the Year 64. and his Body was repositied in this Church, 'tis said, until the *Venetian* Merchants transported it to *Venice*. The Island of *Pharos*, on which the famous Watch Tower or Light-House stood, esteem'd one of the Wonders of the World, was formerly separated from *Alexandria* by a Channel a Mile broad, but is now join'd to the Continent, and in the room of the *Pharos* is built a Castle call'd the *Pharillon*, which serves as a Sea-Mark to Mariners at this Day.

Rossetto City.

The next considerable Town to *Alexandria*, is *Rossetto*, which stands fifty Miles to the Eastward of it; and was formerly the Place of *Cleopatra's* principal Residence, being seated upon the best Branch of the River *Nile*, which falls into the Sea five Miles below this Town. There is a Bar which prevents large Vessels entring the River, and is not a little hazardous for lesser Barques in stormy Weather. The Form of the City is almost round, being about six Miles in Circumference, and containing

containing, as 'tis said, near eighty thousand Inhabitants: Whereas there are not above fifteen thousand in *Alexandria*, according to *Gimelli*. *Rossetto* is reckoned one of the prettiest Towns in *Egypt*: Having a fine Piazza, and several fair Hans or Caravansera's; the private Houses also are well built for *Turkey*, and encompass'd with pleasant Gardens, which makes it look more like a Village than a City, especially since it is without Walls. There is a tolerable brisk Trade, and plenty of all Things, but they are put to very great Inconveniencies for want of fresh Water some Months in the Year, when the Water of the River is brackish, being mix'd with that of the Sea.

About an hundred Miles to the Eastward of *Rossetto*, and as much North East of *Grand Cairo*, stands the City of *Damietta*, or *Pelusium*, upon the most Easterly Branch of the River *Nile*, four Miles distant from the Sea: It was antiently a considerable Port, and the Country about it affords plenty of Fruits and Provisions; but the other Branch of the *Nile* on which *Rossetto* is situated is more frequented. Seventeen Miles to the Southward of *Damietta* on the same Branch of the *Nile* towards *Grand Cairo*, lies the City of *Mansoura*, and on both Branches of the *Nile* the Villages and Towns stand exceeding thick; some pretend to have counted no less than three hundred between *Rossetto* and *Grand Cairo*, and assure us, there are not much fewer on the *Damietta* Branch. This part of *Egypt* which is enclosed by the two Branches of the *Nile* and the Sea, and antiently call'd *Delta*, from its triangular Figure, is much the most fruitful part of *Egypt*, and the most conveniently

ently situated for a Foreign Trade ; and *Alexandria*, which lies not far from the Western Mouth of the River being the only Harbour upon the Coast, had the greatest Trade of any Town in the World, when the rich Merchandize of the East was brought hither by the *Red Sea*, and from hence dispersed to all the Kingdoms of *Europe* : But upon the finding out the Passage to *India* by the *Cape of Good Hope* ; This, and all the Towns in lower *Egypt* found a very sensible decay in their Trade.

Middle
Egypt.

Middle Egypt lies to the Southward of *Lower Egypt* ; the Capital City whereof is *Grand Cairo*, the Seat of the *Beglerbeg*, or *Viceroy* of the whole Kingdom. It is situated in twenty nine Degrees odd Minutes Northern Latitude, about a Mile and a half distance from the Eastern Bank of the River *Nile*, being built upon a plain at the Foot of a Mountain of a triangular Form, and about ten Miles in compass. The private Houses are built of ill burnt Bricks, or Clay ; and the Streets narrow : It must be very populous, there being frequently thirty or forty People in a very little House : But those Travellers who talk of its containing five Millions of Inhabitants, are certainly very much mistaken in their Calculations, and should they include *Old Cairo*, *Bulack*, and other Towns which are at a distance from the City, as some of them do, the Inhabitants must nevertheless fall very short of five millions ; especially if we consider the Unhealthfulness of the Place, and the numbers the Plague sweeps away once in seven Years. The Houses have flat terrass'd Roofs, and tho' they have no very grand Appearance on the Outside

Outside, they are many of them beautiful enough within : Those of the Quality are built about large Courrs or Squares ; their Halls pav'd with Marble, and cover'd with handsome Domes, sometimes open at the top to let the Air in ; the Walls and Roofs of the principal Apartments shine with Gold and Azure, and the Floors are laid with rich Carpets.

Their *Mosques* are some of them very magnificent, but many of them poor Buildings scarce ten Paces square ; however, their numbers seem to make amends for their Dimensions, for 'tis reported that there are no less than twenty five thousand of them in *Cairo* ; but I am apt to think there must be the mistake of a Figure in this Account, for five and twenty hundred Temples would be abundantly sufficient for a City which is not more than ten Miles in Circumference, especially where the Women never enter them any more than the *Jews* and *Christians*, who are no inconsiderable part of the Inhabitants.

The Castle stands on the top of the Hill on the South side of the City, of which it has a noble Prospect. It is two or three Miles in Circumference, and looks like another City : There are the remains of Some stately Buildings and Marble Pillars of a prodigious size in it ; the Walls are high and thick, and strengthened with Towers after the ancient Way of Fortification ; and there are several subterraneous Vaults, or Passages leading to distant Towns, as is given out ; but what our Travellers seem to be most taken with here, is a deep Well, which has obtain'd the Name of *Joseph's Well*, being in the highest part of the Castle, two hundred and

The Present State of

eighty two Foot deep ; this and one more being all the Springs that are to be found in the Kingdom of *Egypt*. They shew also the Ruins of a noble Building, which they pretend was *Joseph's* Hall where he sat in Judgment ; and here are still remaining thirty fine Pillars of *Theban* Marble, with part of the Roof overlaid with Gold and Azure. The Castle is the Residence of the *Viceroy*, and in it are a great many Artificers, who work for the Government, as well as a numerous Garrison.

There are scarce any wide Streets in *Cairo*, except those of the Great *Bazar*, or Market-Place, and the *Khalis* or Canal, a low Street which runs through the middle of the City from one end of it to the other, in which the Water stands one half of the Year and is dry the other : It is into this Canal, or Street they let the River *Nile* when it is at the height, and from thence distribute the Waters to their Gardens and the Adjacent Country.

Nile Ri-
ver.

The River *Nile* or *Abanchi*, which in the *Abyssine* Language signifies the Father of Rivers, hath its Sources, as is generally held, in eleven or twelve Degrees of Northern Latitude in the Empire of *Abyssinia* : but whether the *Portuguese* Jesuits, as is pretended, or any other Persons have discover'd the very Fountains it issues from, is very much question'd I perceive, the Country where it rises, as some of the Natives relate, being cover'd with vast impenetrable Woods. This River runs a Course of about fifteen hundred Miles from South to North for the most part, and a little below *Cairo* dividing it self into two Branches, one enclining to the East and the other to the West, falls into the *Mediterranean*, the
Mouths

Mouths being about an hundred Miles asunder. As for any other Branches of this River our Modern Travellers take no notice of them, and probably those that have been mention'd by antient Writers were only Canals cut from one of these, particularly the Canal which was made to convey the Water from the River to *Alexandria* seems in our Maps to be laid down for one: However, certain it is, there are no other Branches Navigable at this Day than those of *Damietta* and *Roffetto*. While the River is contain'd within the Bounds of the ordinary Channel, I don't find it is broader at *Old Cairo* than the *Thames* at *London*, and in the dryest Season of the Year is fordable in many Places. In the upper part of the Stream there are seven Cataracts where the Water falls in Sheets from a very great height, causing a prodigious Noise; but through *Lower Egypt* it slides along with a very gentle Stream, and Passengers are seldom surpriz'd by Tempests on it, 'tis observ'd. The Water is very thick and muddy, especially when it is swell'd by those heavy Rains which constantly fall within the Tropicks in the beginning of the Summer, and these are the occasion of its Overflowing the Low Lands in *Egypt* annually. The Antients, who were unacquainted with those Latitudes, were much perplex'd to discover the true Cause of the Deluge; but at this Day every Traveller observes, that this is the Case of all Rivers which have their Rise or Course within the Tropicks, they break their ordinary Bounds annually, and overflow the Lands for many Miles before they reach the Sea, particularly in *Tonquin*, *Siam*, *Bengal*, &c. And these also leave a prolifick Mud

which yields a vast Encrease, like that which the *Nile* leaves in *Egypt*; and tho' the Waters of all these Rivers be very thick, when they have stood some time they are not unwholesome or unpalatable, and some esteem them preferable to Spring Water, on account of the long Course they run in Latitudes where the Sun has so much influence.

There are great Rejoicings annually in *Egypt*, when the River *Nile* rises to a certain height, for upon this depends the fruitfulness of the Country; and at the cutting of the Banks to let it into their Canals, from whence 'tis distributed into their respective Fields, is solemniz'd one of their greatest Festivals. The River begins to swell usually in the Month of *May*, and on the 28th of *June* they publish it in *Cairo* and other Towns by a Crier, how much the Water is encreas'd. The *Viceroy* has a Palace upon an Island opposite to *Old Cairo*, in which there stands a Pillar divided into Picks, a Measure about the length of two Feet; every Day there are Officers appointed to view this Pillar, and observe how much the River is Risen, who gives notice to the several Criers to publish it in their respective Quarters; and when the River is high enough, the Banks are cut to let it into the *Khalis* or Canal which runs through *Grand Cairo*, and in the dry Season forms one of the finest Streets in that Town, as has been intimated already. Mr. *Thevenot* relates, that he attended twice at this Ceremony of cutting the Bank of the River to let it into the *Khalis*: The first time was in the Year 1657. when the *Viceroy* being absent from *Cairo*, the *Sousbassa* came with his Guards to the end of the *Khalis*, and alighting from his Horse

Horse, gave the first stroke with a Mattock towards breaking down the Bank, and mounting again, rode along the Khalis thro' *Grand Cairo* while the Workmen were employ'd in demolishing it: He stopp'd before the Doors of the *Frank Consuls* which open into the Khalis, who made him a Present on this Occasion; after the *Bassa* follow'd a Mob singing and hallowing, and expressing their Joy in such a manner as the vulgar usually do: Sometime after came the Water pouring in, of which they had notice by a louder Shout than ordinary; Men and Boys swum in the Stream, and other merry Fellows in Boats attended with Musick row'd through the City. In *October* the *Nile* ceasing to rise the Water stagnates in the Khalis, and has a very noisome Smell occasion'd by the filth which is thrown into it, as well as by the Stagnation, insomuch, that the very Money and Plate is tarnish'd with the Vapour.

Another Year on the fifteenth Day of *August*, our Author went to *Boulac*, a Town which stands upon the *Nile* about two Miles from *Grand Cairo*, to see the Preparations that were making for cutting the Banks, and he observed several *Acaba's* or *Gallies* lying in the River, in the Sterns whereof were noble large Rooms, like those in their Houses, some of them twelve or fourteen Paces square, and surrounded with Rails and Ballusters gilded and painted, and the Floors cover'd with rich Carpets and Cushions: About seven in the Morning the *Viceroy* arriv'd in great State, as he pass'd a Sheep was kill'd in several Places, and three or four more on the Bank of the River, when he entred into his Galley. All the *Bey's*, or Lords of *Cairo* went with

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with the *Viceroy* in his Barge, and having sail'd as high as *Old Cairo* he was saluted by the Guns of the other Vessels, which follow'd him in Order. The Sails of the *Viceroy's* Gallies were of several Colours, and work'd with large Red Roses, and the Flags and Streamers in this and the other Gallies made a very pretty Appearance on the Water; the Trumpets and other Musick also play'd as they pass'd, while the Guns fir'd and the People shouted to express the general Joy, and in this manner they mov'd gently along till they came to the Place where the Bank was to be open'd to let the Water into the *Khalis*: Here the Mob were waiting in Crouds, and there being two Pastboard Towers fill'd full of Squibs and Fireworks, these were let off as the *Bassa* pass'd; the People in the mean time broke down the Bank to give the Water a Passage into the *Khalis*, and Boat loads of Sweetmeats were thrown into the River, for which they jump'd in and scrambled. The *Viceroy* mov'd forwards to his Palace in the Island over against *Old Cairo*; and Bonfires, Illuminations and Fireworks were continued for three Nights successively. There were two vast Machines, particularly representing a Man and a Woman of Gygantick Stature plac'd before the *Viceroy's* Palace on the River, which took up no less than two thousand Lamps to illuminate them; all the Gallies, Barges and other Vessels also are hung full of Lamps, where the Musick plays, and Fireworks with great and small Shot are let off continually.

The letting the Water of the *Nile* into the Canals was antiently attended with great Rejoicings, when they us'd also to sacrifice a
 Boy

Boy and a Girl, which our Author thinks gave Occasion to the present Generation to represent Human Figures in their Fireworks at this Solemnity. When the Khalis or Canal is full, there are Men who swim in it with heavy Iron-Chains on, attended by Boats full of People with Drums and Trumpets, and all kind of Musick the Country affords. One of these Mr. *Thevenot* assures us, he saw with his Hands tied behind his Back and his Feet bound with an Iron-Chain of ten Pounds weight, who sometimes stood upright on the Water and did not seem to move; and in this manner he came from *Old Cairo*, where the Canal begins, thro' *Grand Cairo* to the end of the Canal, being at least a League; and for a Reward the *Viceroy* gave him a fine Vest and a thousand *Maidins**, besides what he collected of the Spectators, which was very considerable. There was another of these Fellows which swam in Chains from one end of the Canal to the other with a Pipe in his Mouth, and a Dish of Coffee in his Hand without spilling it. The River usually continues to encrease from *May* to *September* two, three or four Fingers breadth a Day, and about the middle of the time seven or eight Fingers breadth a Day, and decreases gradually in like manner.

* A Coin
about
three half
pence.

The Fertility of *Egypt*, as has been long since observ'd, is to be ascrib'd chiefly to the Overflowing of this River, which leaves a fattening Slime behind it; for the Soil is naturally a barren Sand, but the Fields the Water has cover'd are some of them so very rich that the Husbandman is forc'd to mix Sand with the Earth, or his Grain would be too rank.

Between three and four Leagues to the
Westward

The
Pyra-
mids.

Westward of *Grand Cairo*, on the other side of the *Nile*, stand those three vast Pyramids, so justly the Admiration of all that view them : That which has suffered least by Time and Weather, and is the fariest of the three, is situated on the top of a Rock in the Sandy Desert of *Lybia*, about a quarter of a Mile to the Westward of the Plains of *Egypt*, above which the Rock riseth an hundred Feet or more with an easy ascent : Upon so advantageous a Rise, and so solid a Foundation is this Pyramid erected. Each side of this Pyramid at the Basis is six hundred ninety three Feet, according to the *English* Standard ; its perpendicular height is four hundred ninety nine Feet ; but if we take it as the Pyramid ascends inclining, then the height is equal to the breadth of the Basis, namely, six hundred ninety three Feet. But notwithstanding the height of this Pyramid has been so much admir'd, Mr. *Greaves* observes, that the Spire of *St. Paul's* Church in *London* before it was burnt exceeded the height of this Pyramid, being, according to Mr. *Camden*, five hundred and thirty four Feet perpendicular from the Ground. But to proceed, The whole Area of the *Basis* of this Pyramid we are describing, contains four hundred eighty thousand two hundred forty nine square Feet, or eleven Acres of Ground, and 1089 of 43560 parts of an Acre.

This Pyramid is ascended on the Outside by Steps, the lowest Step being four Feet in height and three in breadth, running about the Pyramid in a level : The second Step or Degree is like the first, each Stone being almost four Feet in height and three in breadth, but retires inwards from the first near three Feet, in the same manner is the third row of Stones
plac'd

plac'd upon the second, and so in order the rest, like so many Stairs rising one above another to the Top, which does not end in a Point, as Mathematical Pyramids do, but in a little flat or square, consisting of nine Stones, besides two that are wanting at the Angles. The Steps or Degrees by which we ascend, are not, as has been intimated, all of an equal Depth, but the higher we ascend, so much the more they diminish, and therefore a right Line extended from any part of the Basis (on the Out-side) to the Top, would equally have touched the outward Angle of every Degree or Step, before the Stones were washed and impaired by the Air and Rains; but they are so worn and mouldered away at present, that they cannot conveniently be ascended, except on the South Side, or at the East Angle on the North. The Breadth and Depth of every Step is one entire Stone, many of them thirty Feet in Length, and the number of Steps from the Bottom to the Top is two hundred and seven.

It has been reported by many Travellers, that a Man standing on the Top of this Pyramid, could not shoot an Arrow beyond the Bottom, but the Arrow must necessarily fall upon the Steps: But it is very certain that a good Bow and a strong Arm will send an Arrow much further. The Relation also that these Pyramids cast no Shadows, is of equal Credit with the former; for as Mr. *Greaves* observes, if he had not seen them cast a Shadow at Noon-Day, yet Reason and the Art of Measuring Altitudes by Shadows, does necessarily infer as much. In Summer time indeed, and for almost three Quarters

of the Year, at Noon-Day, the Pyramids cast no Shadow; but in the Winter time at Noon-Day, and every Morning and Evening in the Year, they certainly cast a Shadow proportionable to their Bulk: And 'tis observable, that *Thales Milesius*, above two thousand Years ago, took the Height of these Pyramids by their Shadows, according to *Pliny* and *Laertius*.

On the North Side of this Pyramid, ascending 38 Feet up an artificial Bank of Earth, there is a narrow square Passage, leading into the Pyramid, about three Foot and an half high, and three Foot and a Quarter broad, being a very steep Passage, and running downward ninety two Feet and an half: The Structure of it having been the Labour of some exquisite Hand, as appears by the Smoothness and Eveness of the Work, and the close knitting of the Joints. Having passed with lighted Torches through this narrow Strait, (for at the farther End of it, it grows so very narrow, that they are forced to creep upon their Bellies) they land in a place something larger; but Travellers observe nothing worth Description in it, except the monstrous Batts which inhabit it, exceeding a Foot in Length. The Length of this obscure broken place, contains eighty nine Feet, the Breadth unequal, supposed to have been dug for the Discovery of some hidden Treasure. On the left Hand of this, adjoining to the narrow Entrance through which they first passed, they climbed up a Stone eight or nine Foot high, where they enter upon the lower End of the first Gallery, the Pavement whereof rises gently, and consists of Smooth polished Marble, of a
White

White and Alabaster Colour, being about five Foot in Height, and as much in Breadth. This Gallery contains in Length an hundred and ten Feet. At the End of this begins a second Gallery, a very stately piece of Work, not inferiour either in Materials or Workmanship to the most magnificent Buildings. The Length of this Gallery is an hundred and twenty four Feet, and here Mr. *Greaves* observes, that if we consider the narrow Entrance at the Mouth of the Pyramid, by which they first descend, and the Length of the first and second Galleries, by which they ascend again in one continued Line, and leading to the Middle of the Pyramid, we may easily apprehend the Reason of that strange Eccho of four or five Voices, mention'd by *Plutarch*, or rather of a long continued Sound, which is heard on discharging a Musket at the Entrance: For the Sound being shut in, and carried in those close smooth Passages, as in so many Pipes or Trunks, finding no Issue out, reflects upon it self, and causes a confus'd Noise and Circulation of the Air, which by Degrees, vanishes as the Motion ceases. But to return. This second Gallery is paved and lined with white polished Marble, cut in vast Squares or Tables, and of the same Materials is the Roof; and the joining of Stones are so close that it is scarce discernable. The Height of this Gallery is twenty six Feet, and the Breadth six, having Benches on each Side of polished Stone. Passing from the second Gallery through a little square Hole into some Closers, or little Chambers, lin'd with Thebaick Marble, they enter a very noble Hall, or Chamber, which stands in the Center of the Pyramid, equidistant from all

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the Sides, and almost in the midst between the Basis and the Top. The Floor, Sides and Roof of this Room, are all made of vast and exquisite Tables of Thebaick Marble. From the Top to the Bottom of it there are but six Ranges of Stone ; and the Stones which cover it, are of a stupendious Length, like so many huge Beams lying flat, and traversing the Room, and nine of these cover the Roof. The Length of this Hall is something more than thirty four *English* Feet, the Breadth seventeen Feet, and the Height nineteen Feet and an half. Here stands a Tomb, supposed to be that of *Cheops*, or *Chemmis*, King of *Egypt*, the Founder of the Pyramid, being one entire piece of Marble hollowed, and uncovered at the Top, and sounds like a Bell on being struck. There are no Signs of any Corps having been laid in it. And *Diodorus*, above sixteen hundred Years ago, writes, that *Chemmis* the Builder of this Pyramid, and *Cephren* the Founder of the next, notwithstanding they design'd these Structures for their Sepulchres, it so happen'd that neither of them were buried in them, for the People being exasperated on Account of the Hardships they had suffered in erecting them, and by their repeated Cruelties and Oppressions, threatned to tear their dead Bodies in pieces, and throw them out of their Sepulchres. Whereupon they commanded their Friends to bury them privately in some obscure Place. This Tomb is made of the same Stone, with which the Room is lined, namely, of Marble streaked and spotted with Red, White, and Black Spots, which some call Thebaick Marble ; but Mr. *Greaves* supposes it to be Porphyry.

The

The Figure of this Tomb is like an Altar, hollowed within, the Stone smooth and plain, without any Relief or Embossed Work on it. The exteriour Superficies contains seven Feet three Inches and an half in Length, and is three Feet three Inches and three Quarters deep, and as much in Breadth. The hollow part within is little more than six Feet in Length, and two Foot in Depth and Breadth. From which Dimensions, Mr. *Greaves* justly observes, as well as from the embalmed Bodies he saw in *Egypt*, that there is no Decay in Nature, but that the Men of this Age are of the same Stature they were three thousand Years ago. It is not easy to conceive how this Tomb was brought into the Room where it now stands, it being impossible it should enter by the narrow Passages, above describ'd, which makes some conclude it was raised up hither from without before the Room was finished, and the Roof closed up. But I am apt to think there is some way left to come at this place, which is not yet discovered; the Entrance whereof may be so artificially closed up, as not to be discerned: For it can scarce be believed, that any Prince should direct his dead Corps to be dragg'd through such a long narrow Sink, as has been already described, to be laid in his Sepulchre. The Position of the Tomb is exactly North and South, but it is distant from the East Side of the Chamber, as far again as it is from the West.

As we pass from the first Pyramid to the second, we see the Ruins of a Pile of Building all of square polished Stone, supposed to be the Habitation of the Priests. The second Pyramid is supposed to be built by *Cephren*,
the

Second
Pyramid.

the Brother of *Cheops*. The Stones thereof are White, and not near so large as those of the former, nor do the Sides rise by degrees, or Steps, like the other, but are all plain and smooth; the whole Fabrick, except on the South, being very entire and free from any deformed Ruptures or Breaches; and the Dimensions, both as to Heighth and Breadth, are equal to the first; but there has been no Entrance yet discovered into it, nor is it known whether there be any Rooms or Apartments within, though it is highly probable there are, this being designed for the Sepulchre of another *Egyptian* King. This Pyramid has on the North and West Sides, two very stately Buildings, thirty Feet in Depth, and fourteen hundred in Length, hewn out of the Solid Rock. These, 'tis supposed were design'd for Lodgings of the Priests, but have no other Entrance into them than such square Openings hewn out of the Rock, of the same Bigness with those described in the first Pyramid, and within are square Chambers arched and made out of the natural Rock.

Third
Pyramid.

The third Pyramid stands a Furlong distant from the second, upon an advantagious rising of the Rock, which makes it seem equal to the former at a distance. But Mr. *Greaves* observes, that notwithstanding *Diodorus Siculus*, *Strabo*, and *Pliny*, and some Modern Writers affirm it is built great part of it with Black, or Ethiopick Marble; the whole Pyramid, however, seems to be of a clear White Stone, something better and brighter than that of either of the former Pyramids. Each Side of the Basis is three hundred Feet and something more, and the Height the same.

same. There are several other Pyramids dispersed about the *Lybian* Desert, Mr. *Greaves* reckons up twenty, most of them much inferior in Bulk to any of the former; but there is one which stands twenty Miles South and by West of those above described, of the same Dimensions with the first, with Steps or Degrees on the Outside, but more decay'd than the former: It has also an Entrance on the North Side, but blocked up, so that there is no getting in to see the Apartments.

These Pyramids are supposed by many, to have been built by the *Israelites*, which is confirmed by *Josephus*, who says, that when Time had extinguished the Memory of the Benefits of *Joseph*, and the Kingdom was transferred to another Family, they used the *Israelites* with great Rigour, wasting them by several Labours. They were ordered to cut Canals for the River *Nile*, to raise Walls and cast up Banks to hinder the Inundation of that River, and that they oppressed them also with erecting those Fabricks of the Pyramids, and compelling them to learn many mechanical Arts. But Mr. *Greaves* thinks it a sufficient Confutation of this Account, that the Pyramids are built of Stone, and not of Brick, in making whereof the *Israelites* were employed. But though the *Israelites* might, a little before their Departure from *Egypt*, be employed in making Bricks, methinks it does by no means follow, that they were never employed in any other Works. And when is it more likely that the *Egyptian* Kings should undertake these vast Structures, than when they had so many hundred thousand Slaves in their Dominions, whom they seemed under a Necessity of employing

By whom built.

employing constantly in such Works as these, to prevent an Insurrection? Besides, it has some Weight with me, that this was the general Opinion, so long since as *Josepb* wrote, for had it been much later, the Time of their being erected would not, in that Age, have been so difficult to discover. But the Opinion of some other Writers, that they were built by *Josepb* for Granaries, is still more absurd, as Mr. *Greaves* justly observes, not only because the Figure of a Pyramid is the most improper of any for such a Purpose, but because there are so few Rooms or Cavities in the Inside of them, and the rest of the Building being one solid entire Fabrick of Stone. Our Author therefore, enclines to credit the Relations of *Herodotus* and *Diodorus Siculus*, who both travelled into *Egypt*, and conversed with their Priests. *Herodotus* writes, that King *Cheops* employed his Subjects in erecting the largest Pyramid, that it was built with Stones dug out of the Quarries in the *Arabian* Mountain, from whence they were transported, over the *Nile*, to the Mountain called *Lybicus*. That ten Miriads of Men were employed in the Work, three Miriads each Month, and that the People spent ten Years in drawing the Stones to the Place. *Diodorus* gives the Builder of this Pyramid the Name of *Chemmis*; but agrees with *Herodotus* as to the time, and enlarges the Number of the Workmen to three hundred and sixty thousand; and both of them concur with *Pliny*, that twenty Years were spent in the Building of this Pyramid. As to the second Pyramid, both *Herodotus* and *Diodorus* make *Cephren*, the Brother of the former King, the Founder of it. The third Pyramid, 'tis said,

said, was built by King *Mycerinus*, another Son of *Chemmis*, while others make it the Work of *Rhodopus*, a kept Mistress of King *Amasis*, but these Authors ingenuously confess that there is little Agreement, either among the Natives or antient Writers, concerning the Founders of any of these three Pyramids. And indeed I look upon their Relations to have little more certainty in them, than those of the *Arabians* I am going to mention. The Author of the Book entitled *Morat Alzeman*, writes, that some hold, *Joseph*; others, *Nimrod*; and others, Queen *Dalakab*, to be the Founders of these Pyramids; while others say, they were built by the *Egyptians* before the Flood, to preserve their Treasures from the Deluge, of which they had Notice. In another Place he writes, that the *Copti's*, or antient *Egyptians* reported, that the two greater Pyramids and the lesser, are Sepulchres. *Ibn Abd Albokm*, another *Arabian* Writer, says, that he could not find, among the learned Men of *Egypt*, any certain Relation concerning them, and thereupon concludes that the Pyramids were built before the Flood, for if they had been built after, (says he) there must have been some Memory of it among Men.

The Time when these Pyramids were built is not less uncertain than the Founders Names; for nothing can be more precarious than the *Egyptian* Chronology, where we find a Succession of Kings for fifty thousand Years, and they pretend to enumerate no less than three hundred and thirty Kings, who reigned before King *Meris*. Mr. *Greaves* has taken an infinite deal of Pains to ascertain the time of their Erection, and concludes at length, that

The Time when the Pyramids were built.

they were built between the time of the *Israelites* going out of *Egypt*, and the Building of *Solomon's* Temple, being a Space of four hundred and eighty Years. But for my part, I can't help inclining still to believe that they were built by the *Israelites*, whom the Kings of *Egypt* employed in these stupendious Works on a politick Account, rather than for any Ostentation of their Power and Grandeur, as some Writers imagine: Not but that there might be some other Inducements to the erecting them, besides the keeping a mutinous People in Action, who upon the least Respite from their Labours, seem'd ready to break out into Rebellion. That they were actually employ'd in laborious Works, we have the best Authority we can have, both from sacred and prophane Writers. And as there were no less than six hundred thousand of these Labourers, besides Women and Children, as it appears there were at their leaving *Egypt*, when can we assign a properer Time for erecting these vast Structures, than when they dwelt in this Kingdom? Their being employed in general in preparing Materials for building, by the Kings of *Egypt*, of which we have such undoubted Testimonies, carries a much stronger Presumption that they were employed in the erecting these Fabricks, than the Account of their making Bricks does, that they were never concerned in any other Work, but Brick-Making. Besides a less Body of Men than the *Israelites* were would have made but a slow Progress in such mighty Buildings: And the Reason the Dimensions of the *Egyptian* Pyramids exceed any other Structures that ever were in the World is, because never any other Prince employed so prodigious

prodigious a number of Labourers, or had equal Reason for doing it. Another Reason why I am inclin'd to believe they are as ancient as the time of the *Israelites* being in *Egypt* is, That no prophane Author is able to assign the time of their Erection, but I leave every Man to his own Conjectures, for it can be but Conjecture at last.

The next thing disputed, is the Occasion of erecting these Pyramids; the general Opinion is, that they were erected for Sepulchral Monuments; and for a Confirmation of it, *Ibn Abd Albokm* the *Arabian* relates, That *Almamon* the *Calif* of *Babylon*, when he caused the largest Pyramid to be open'd, between eight and nine hundred Years since, found in it towards the top, a Chamber with an hollow Stone, in which there was a Statue like a Man, and within it a Man on whom was a Breast-Plate of Gold set with Jewels; upon the Breast-Plate lay a Sword of inestimable Price, and at his Head a Carbuncle of the bigness of an Egg shining like the Light, and upon him were written Characters with a Pen which no Man understood. *Pliny* Conjectures, That the Reason the *Egyptian* Kings put themselves to this vast expence in erecting their Tombs, was partly out of Ostentation, and partly out of State Policy, by keeping the People in Employment, to divert them from Mutiny and Rebellion. But there is this further Reason given, which sprung from the Theology of the *Egyptians*, who believ'd that as long as the Body endur'd, so long the Soul continued with it. Which was also the Opinion of the *Stoicks*. For this Reason the *Egyptians* kept their Dead embalmed, that the Soul might continue with it a great while and not pass suddenly into another Body;

The Occasion of building them.

And of Embalming their Dead.

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and for the same Reason they inclosed them in the most durable Buildings, endeavouring thereby, as much as in them lay, to render them Eternal. The Egyptians alone, says St. Austin, believe the Resurrection, and for that Reason carefully preserve their Dead Bodies by drying them up, and rendering them as durable as Brass. And certain it is, many of these embalm'd Bodies, or Mummies, have remain'd entire three thousand Years and upwards. Of which embalming Herodotus and Diodorus speak very particularly: There are, says Herodotus, those who profess the Art of Embalming: When the Body is brought to them they shew certain Patterns of Dead Bodies in Wood of different Prices, and the Friends of the Deceased having agreed in what manner they will have it done, the Embalmers first draw out the Brain with a crooked Iron by the Nostrils, than they infuse Medicaments [Mr. Greaves relates, that having caused the Head of one of the richest sort to be opened, in the hollow of the Skull he found the quantity of two Pounds of these Medicaments, which had the Consistence, Blackness and Smell of a kind of Bitumen or Pitch, which became soft by the Heat of the Sun] Afterwards with a sharp Ethiopick Stone they cut the Belly, and having taken out all the Guts, they purge and wash them with Palm Wine, then they cleanse them with sweet Odours beaten, and having fill'd up the Belly with beaten Myrrh, Cassia and other Odours, they sew it up again: Then they salt it with Nitre, hiding it seventy days, for longer it is not lawful to salt it; after this they wash the Corps, binding it up in Fillets, and wrapping it up in a Shroud of Silk or Linnen they besmear it with Gum. The Relations then prepare

prepare a Coffin in the Similitude of a Man, into which they put the Corps, and place it in a Reconditory in the House, setting it upright against the Wall, and then with great Expences prepare for the Funeral. *Diodorus Siculus* adds, that every Member of the Body by this Embalming is kept entire: The Hairs of the Eyebrows and Eyelids remain, the whole Shape of the Body continues unchang'd, and the very Countenance may be known; and many of the *Egyptians* keep the Dead Bodies of their Ancestors in magnificent Houses for several Ages. *Tully* relates, That the *Egyptians* Embalm their Dead and keep them in their Houses above Ground. *Lucian* adds, They bring the Dead Body (I speak what I have seen) as a Guest to their Feasts and Entertainments; and necessitous Persons have sometimes pawn'd their Fathers and their Brothers for Money. They have a Custom, says *Diodorus Siculus*, of depositing the Dead Bodies of their Parents as a Pledge, and it is the greatest Reproach not to redeem them, and if they neglect to do it, they themselves are depriv'd of Burial.

Having thus by Art found out Ways to make the Body durable (says Mr. *Greaves*) that the Soul might continue with it, which else would, according to their Opinion, have pass'd into another Body (of whom *Pythagoras*, 'tis said, borrow'd his Transmigration) the next Care of the *Egyptians* was to provide Conditories which might be as lasting as the Body, and in which it might remain safe from the Injuries of Time and Men. The *Egyptians*, says *Diodorus Siculus*, make small account of the Time of this Life, being limited; but that which after Death is join'd with

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with a glorious Memory of Virtue they highly value. They call the Houses of the living Inns, because they inhabit them but a short Space ; but the Sepulchres of the Dead they term eternal Mansions, because they continue with the Gods for an infinite Space : Wherefore in the Structure of their Houses they are not very solicitous, but in exquisitely adorning their Sepulchres they think no Cost sufficient. However, tho' the *Egyptians* were of Opinion, that as long as the Body endur'd, the Soul continued with it ; yet it did not quicken or animate the Corps, but remain'd there only as an Attendant, or Guardian, unwilling to leave her former Habitation.

The Reason why the *Egyptians* built their Sepulchres in the Form of Pyramids, Mr. *Greaves* conceives, was, because this is the most permanent Form of Structure, being neither over press'd by its own weight, or so subject to the sinking in of Rain as other Buildings are. Or, they might hereby intend to represent their Gods ; for antiently the *Gentiles* express'd them either by Columns fashion'd like Cones, or else by Quadrilateral Obelisks ; the *Egyptian* manner of which, our Author says, he saw several standing entire.

Diodorus Siculus relates, That the *Egyptians* worship'd the Sun under the Name of *Osiris*, as they did the Moon by the Name of the Goddess *Isis* ; and therefore as *Isis Cornigera* (in which Portraiture our Author observ'd her Statue at *Alexandria*) did represent the Horns of the Moon, or *Luna Falcata* ; so these quadrilateral Pyramids, or Obelisks, might not unfitly resemble the Rays of the Sun, or their God *Osiris* ; for *Diodorus* and *Plutarch* term *Osiris*, *Many Eyes*, or *Many Rays* ; which

which being emitted as the *Opticks* demonstrate in Pyramidal or Conical Forms, might not unaptly be represented in either Figure. And hence the *Phœnicians*, Neighbours to the *Egyptians*, 'tis thought, imitated their Idolatry, worshipping the Sun, whom they named *Heliogabalus*, in the Similitude of a Cone. *Pausanias* conjectures, this manner of representing the Gods to have been the first and most antient among the *Grecians*. And *Clemens Alexandrinus* imagins it to have been the first kind of Idolatry in the World, and therefore well agreeing with the Antiquity of the *Egyptians*. But the Sepulchres of the *Egyptians* were not always in the Form of Pyramids, as appears by those *Mercuriales Tumuli* mention'd by *Strabo*, which were Spherical; and by those *Hypogæa*, or Caves still extant in the Rocks of the *Lybian* Defart. *Strabo* writes, That passing near *Siene* in the Upper Parts of *Egypt* over a very even Plain about an hundred Stadia in length, all the way almost on both sides he saw those Mercurial Tombs; a great Stone, smooth and almost spherical, of that Black and hard Marble, of which Mortars were made, plac'd upon a greater Stone, and on the top of this another, some of them lying by themselves: The largest of them were twelve Feet Diameter, and all of them more than half as much. As for the other kind of Sepulchres, I shall have Occasion to mention them in speaking of the Mummies.

The Mummy-Pits, as they are call'd by our modern Travellers, are in the *Lybian* Defarts, three or four Leagues distant from the three great Pyramids, and a little to the Westward of the Place where the City of *Memphis* was buried.

Mummies and the Sepulchres where they were buried

called *Catacombs* by some.

Memphis once stood. These Pits are square, and built of good Stone, according to some Travellers; but others say they are hewn out of the solid Rock. When the People, who have the Care of the Mummies, have removed the Sand from the Surface, they take up a great Stone which covers the Mouth of the Pit, and let down those who would view them by Ropes, or a Man may go down by putting his Feet into the Holes on the Sides; but the shallowest of them are thirty two Feet deep. At the Bottom of the Pit are square Openings and Passages ten or fifteen Foot long, which lead into square arched Rooms, in which the embalmed Bodies lie, some of them in Chests or Coffins of Wood, others in Stone Coffins shaped like a Man, with his Arms stretched out by his Sides. *Thevenot* relates, that he saw a very large Body in a very thick Coffin of Wood, which was not at all rotten; they observed it to be Sycamore, which in *Egypt* is called *Pharaoh's Fig Tree*, and not so subject to rot as other Wood; and the Shape of the Face of the Person within, was cut in embossed Work, as those of the Stone Coffins are. Some of these Coffins are made only of Pieces of Linnen Cloth, gummed or glued together, which are as strong as the Wooden ones. *Thevenot* says, he brought one of the Heads of these Mummies entire to *Paris*, it was covered with Fillets or pieces of Sear Cloth so neatly fitted, that one might see the Shape of the Eyes, Nose, and Mouth; the rest of the Body was swathed with little Bandages of Cloth, wrapped about so often, that our Author thinks there might be a thousand Ells in it. But from this Account it is very evident, that the naked Face of the dead

dead Corps was never exposed at their Festivals, as was intimated by the abovesaid Historians, but only the Bust or Shape of it cut in the Coffin in which it was enclosed. With these Mummies are usually found little Images of several sorts; some made of Copper, others of Stone, and others of several Sorts of Earth, the Figures of Birds and Beasts, which the Natives sell to the *Franks* at very easy Rates; for the *Turks* have so little Curiosity, that they will not give more than the Value of the Materials for any thing of this kind.

The Danger of entering the Pyramids and Mummy Pits is intimated by several Travellers, on account of the thievish *Arabs*, who watch all Opportunities of plundering those who come to view them: But no Gentleman has given us so lively a Description of the Hazard People run, whose Curiosity leads them to visit these Places, as our Countryman Mr. *Hill*: Whether every Circumstance be literally true, I will not take upon me to determine, possibly he may have indulged his Poetical Vein a little, as he is suspected to have done on some other Occasions, but if we may believe him, he was not only an Eye Witness, but of the Party, in the following Adventure.

Having procured a Guide at *Cairo*, Mr. *Hill* tells us, he with three other Gentlemen set out in the Evening to visit the *Catacombs*, and having travelled all Night over a Sandy Desert, they arrived at a place where they observed Stones of a vast Size, which covered the Entrance of the Mummy Pits, whereupon they alighted, and having with a great deal of Labour removed one of the largest

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Stones, they were surpris'd to find a Ladder of Ropes already fixed in the Pit ; but imagining it might have been forgot by some Travellers who had lately visited the Place, they went down with their Pistols in their Hands, and lighted Torches, but had not advanced many Yards in the Vault, before they found two Men in *European Habits*, lying dead cross the Passage, and between the Feet of one of them, there lay a Pocket-Book, in which was written, in *Italian*, to this Effect,

Lorenzo and Ferdinando Bonarvoglia, dear unhappy Brothers, born at Pisa, a City of Italy, died here by Grief and Hunger, barbarously shut in, and lost for ever, June 18th. 1701. Good Christian, if thy dear Eyes shall read our Misery, pray for our Souls. O Jesus, O Mary, Mother of God, hear and pity us.

Mr. Hill and his Company were in the utmost Consternation at this Accident, and began immediately to apprehend their own Danger ; their Guide trembled, which encreased their Fears, and made them return in haste to the place where they came down, but to their Astonishment they found it shut, and the Ladder taken away. The Dread and Horror that seized them at that instant, according to my Friend *Aaron*, are not to be conceived : Our Travellers however, did not yet despair, but agreed to search every Corner of these dismal Mansions, in Hopes of discovering some other Passage out. They had not marched far before they saw six *Arabs* ready to attack them, which created no small Terror in them ; they had however, the Presence of Mind to fire their Pistols, whereupon the Assassins fled out at another Passage they had made into the *Catacombs*,
and

and being pursued swiftly by our Countrymen, to their inexpressible Joy, they found the chearful Rays of Day Light once more break in upon them, and with incredible haste ascended after the Assassines, giving them no time to stop their Passage.

When they came up they saw the *Arabs* running away with their Beasts, but a Party of *Turks* being upon the Patrol, obliged them to quit their Prey, and remounted our Travellers again. It was afterwards discovered that the two *Italian* Gentlemen, above mentioned, had been betrayed by their Guide, to the *Arabs*, with whom he held Correspondence, for which he was afterwards impaled alive.

In speaking of the Pyramids, I should not have omitted mentioning the *Colossus*, or at least the Head of one, which stands near the largest Pyramid. It is usually called a *Sphinx*, the upper part whereof, should resemble a Woman, and the lower part a Lyon, by which the *Egyptians* in their Hieroglyphicks represented a Harlot; intimating the Danger of being smitten with a beautiful faithless Woman, whom the fond Lover would probably in the End, find as cruel and rapacious as a Lyon. This Figure, at least what appears of it now, has nothing more of it discernable than from the Shoulders upwards, and yet is near thirty Foot in Height, and seems to be hewn out of the solid Rock. It is a Question whether there ever was any more of the Figure than is to be seen at present, though *Pliny*, and some of the Antients, give it a Belly, and much larger Dimensions, making it to be an hundred and two Feet in Compass; and some of our Modern Writers

The
Sphinx.

pretend, that there is a subterranean Passage from the first Pyramid to the Head, which is hollow, suggesting that the Heathen Priests used to deliver their Oracles from thence; but it does not seem well proved to me that there is any such Passage under Ground from the Pyramid to the *Sphynx*; or that any Oracles were ever delivered from hence.

Another Curiosity in *Egypt*, mentioned by anient and modern Writers, is a Labyrinth near the Banks of the River *Nile*, towards the *Upper Egypt*, built by King *Psamniticus 1st.* The greatest Part of it under Ground, and containing within the compass of one Wall, twelve Palaces, and a thousand Houses, the Walls Pillars and Roofs of Marble, to which there was only one Entrance, and so many intricate Turnings and Windings, that it was impossible for a Stranger to find his Way thro', or get back again, if he had entered it without a Guide. The Marble, 'tis said, was laid with that Art, that there was neither Wood or Cement used in the whole Fabrick.

The Rush or Weed, which grows by the Banks of the River *Nile*, called *Papyri*, deserves also to be remembred here. This being divided into thin Flakes, and moistned with the glutinous Water of the River, they press'd or beat in much the same manner we our Rags, till they made it fit to write on; and of this kind of Paper, that vast Library of Books was chiefly composed, which *Ptolemy Philadelphus* collected and placed in *Alexandria*.

Bulac.

I proceed now to describe the Situation of some other Towns in *Middle Egypt*, and first *Eulac*, is situated on the East Side of the River *Nile*,

Nile, about five or six Miles above the Place where the *Nile* divides, and forms the *Delta*, and two Miles to the Westward of *Grand Cairo*, and is the Port Town to that City, and by some reckoned a Suburb of it. The Town contains about four thousand Families, and has a pretty good Trade, all Vessels going up the *Nile* making some stay, and paying their Duties here. 2. *Old Cairo* stands about two or three Miles higher up the same River, over against the Place where the famous City of *Memphis* once stood, and is about half a League distant from *Grand Cairo*. This Town makes no great Figure at present, being for the most part in Ruins; though the Situation of it on the Bank of the River, renders it much cooler, and more commodious than the new *Cairo*, in the Opinion of most Travellers. As for *Memphis*, which is supposed to have stood over against it on the West Side of the River, and was once the Metropolis of the Kingdom, there are scarce any Ruins left to discover where it was, though it is thought to extend a pretty way to the Westward of the *Nile*, on Account of the Burying-places or Repositories of the Mummies above mentioned, which reach several Leagues into the Country, and are supposed to be the Tombs of the antient Inhabitants of *Memphis*. 3. *Materea*, situate about five Miles North East of *Grand Cairo*. Here it is reported that the *Virgin Mary* and her Husband *Joseph* rested, when they fled with our Saviour from *Herod*, and that being very thirsty, a Spring issued suddenly out of the Earth for their Relief: but however that be, 'tis certain that there is a Well in this Town, and that there is not above one Well more of good Water in

The Present State of

in the whole Country. 4. *Suez*, which stands upon the *Red Sea*, about eighty Miles to the Eastward of *Cairo*, it is the Port where the *Grand Seignior's* Gallies, in the *Red Sea*, rendezvous; and whither they bring Coffee, Druggs, and other Merchandize, from *Arabia* and *India*, which makes it crowded with People at some Seasons of the Year, while at others it is almost deserted, on account of the Heats and the Scarcity of fresh Water; and I don't find that the Town contains above two hundred Houses at present, though it was heretofore a considerable City, and supposed to be the antient *Arsinoe*.

Upper
Egypt.

In the *Upper Egypt*, antiently called *Thebais*, or *Thebaida*, and at present *Sayd*, the chief Towns are, 1. *Sayd*, antiently *Thebes*, the Capital of the Kingdom: By *Strabo* called *Disopolis*, or the *City of Jove*; and by other Writers, *Hecatompolis*, or the *City with an hundred Gates*. 2. *Afna*, or *Sienna*, in the South of *Egypt*, situate on the West Side of the *Nile*. The River is navigable to this Place, but a little beyond we meet with the Cataracts, and all Merchandize is put on Shoar, and carried by Land, till the Vessels are past them. 3. *Girge*, or *Grege*, on the West Side of the *Nile*, situate in 25 Degrees odd Minutes North Latitude. 4. *Coptus*, once a great City, and the Capital of *Egypt*, from whence the Natives obtained the Name of *Cophti*, lies upon the *Nile* in the Latitude of twenty six Degrees odd Minutes: But most of the Towns of *Upper Egypt* are now in Ruins, or reduced to inconsiderable Villages, and possessed by *Arabs*, or *Cophti Christians*, the Trade being diverted another way, especially from those which lie upon the *Red Sea*, where I do
not

not find one considerable Town mentioned by Travellers on the *Egyptian* Side, except *Suez*, above described, and that seems to be very much upon the decline. The *Latin* Fathers at *Cairo*, who have some of them gone up the *Nile* into *Upper Egypt*, entertain us chiefly with an Account of the noble Ruins they meet with there. Vast Columns of Marble and Porphyry, which lie half buried in the Ground, and Statues, and Obelisks of a prodigious Size, with Hieroglyphicks upon them: But their Accounts are so confused, that I can only learn there were once in this part of *Egypt* very considerable Towns and magnificent Buildings, which the Classics also acquaint us with. There are also remaining in *Upper Egypt*, great numbers of *Cophti Christians*, who have their Bishops to preside over them, and own the Patriarch of *Alexandria* for their Head; but so ignorant in the principal Articles of their Faith, if we may believe the *Latins*, that they scarce deserve the Name of *Christians*; and it seems they still preserve the *Jewish* Rite of Circumcision, which the Fathers boast they have convinced many of those, about *Cairo* and *Alexandria*, of the Absurdity of.

As to the antient History of *Egypt*, it will not be expected I should dwell long upon it, my Business being chiefly with the Modern; a short View of it, however, 'tis presumed, may be acceptable to most of my Readers.

The *Egyptians* are certainly a very antient Nation, though far from being so antient as they make themselves, when they give us a Catalogue of their Princes, some of whom, according to them, must have lived several thousands of Years before the Creation. But

as

The Present State of

as it observed by some Writers, that the *Egyptians* by Years did not intend the Periodical Revolution of the Sun, but of the Moon, it may not be difficult to account for this Mistake: Besides, as it has been long since observed of the *Chinese* and other People, who run up their Original so very high, that they give us no tolerable Account or History of those pretended Times; but on the contrary, relate that all Arts and Sciences, even Agriculture and Husbandry, were introduc'd among them about the Time our Histories relate; if the World had been so old as they suggest, it must be very strange that these Arts should not have been introduced before, without which it would be very difficult for Mankind to subsist.

That *Egypt* was planted by *Misraim*, the Grand-Son of *Noah*, I shall not affirm, because I think it very difficult to shew who were the first Planters of almost any Nation in the Universe: It is sufficient that it appears, that this and several of the Neighbouring Nations, were planted soon after the Dispersion of the People at the Tower of *Babel*. But it is observable, that all Writers, antient and modern, Republicans as well as the Advocates of Monarchy, all agree, that the first Plantations or Settlements, were made and conducted by some great Captain or Sovereign, who had the supreme Command of his Followers, by Virtue of his Birth-Right, and that a Republican Form of Government was not known in the first Ages of the World. But to return from this Digression. *Cham*, the Son of *Noah*, is generally held to be the same with *Jupiter Hammond*; and *Misraim*, his Grand-Son, the same with *Osiris*,
the

the great Deity of the *Egyptians*, and from him, 'tis said, descended that Race of Monarchs who had the general Denomination of *Pharaohs*; but from whom or how the Word *Pharaoh* came to be the Stile of their Kings, I find no satisfactory Reason given.

There are reckon'd above sixty Princes of the Line of these *Pharaohs*, and they reign'd, as 'tis said, in an uninterrupted Succession to the Year of the World 3435, when *Pharaoh Psamniticus*, the second Monarch of that Name, was conquer'd by *Cambyses II.* King of *Persia*, who united *Egypt* to that Empire, under which it remain'd till the Reign of *Darius*, being upwards of an hundred Years; when it revolted from that Crown, and became an independant Kingdom again (*Amyrteus* being their first King after that Revolt) in which State it continued about fifty Years, when *Ochus* King of *Persia* recover'd the Dominion of it again; and it remain'd subject to the *Persian* Monarchs till *Alexander* the Great defeated *Darius*, when it fell under the Power of that Prince, with the rest of the Provinces of the *Persian* Empire.

A. M.
3435.

A. M.
3600.

After the Death of *Alexander*, *Ptolemy* the Son of *Lagus*, or, as others insinuate the Son of *Philip* of *Macedon*, and consequently half Brother of *Alexander*, found means to mount the Throne of *Egypt*, and render it an independant Kingdom once again, whose Successors, Kings of *Egypt* ever after retain'd the Name of *Ptolemies*; in which Line it continued between two and three hundred Years, the last Sovereign being the famous *Cleopatra*, Wife and Sister to *Ptolemy Dionysius* the last King, and Mistress to *Julius Cæsar*, and *Marc Anthony* successively.

A. M.
3641.
The Race
of the
Ptolemies.

3925.

The Present State of

It was *Ptolemy Philadelphus*, Son of the first *Ptolemy*, who collected the *Alexandrian Library*, said to consist of seven hundred thousand Volumes, and the same Prince caused the Scriptures to be translated into *Greek*; but whether by seventy two Interpreters, and in the manner as is commonly related, is justly question'd. The *Ptolemies* sometimes extended their Dominion over great part of *Syria*, and were frequently at Wars with the Kings of *Syria*, in which they met with various Success. After the Death of *Cleoptra* this Kingdom fell under the Power of the *Romans*, and was usually govern'd by a Gentleman of *Rome*, it being thought too hazardous trusting so considerable a Command with a Senator. When it was made a Province of the Empire it was look'd upon as the Emperor's Peculiar, and afterwards made an entire Diocess of it self, subordinate to the *Præfectus Prætorio Orientis*, and while it was under the Dominion of the *Romans*, the Nation in general embrac'd *Christianity*: It remain'd a *Roman Province* till the Reign of *Heraclius* the Emperor of *Constantinople*, when the People being disgusted with their Governors, call'd in *Omar* the third *Caliph* of the *Saracens*, and submitted themselves to the *Mahometan Power*, being about the Year of our Lord 640. But sure the Administration of the *Greek Emperors* must be very grievous, which could induce a *Christian Nation* to make choice of a *Saracen* for their Sovereign.

Egypt a Roman Province.

Embraces Christianity.

Invites in the Saracens, A. D. 640.

870. Caliph of Cairo.

The *Caliphs* of *Babylon* were Sovereigns here till about the Year 870, when the *Egyptians* set up a *Caliph* of their own, call'd the *Caliph* of *Cairo*, to whom the *Saracens* of *Africk* and *Spain* were Subject; but the Governors of the Provinces,

Provinces, or *Sultans* under the *Caliphs* of *Babylon* and *Cairo*, soon wrested the Civil Power out of the Hands of their *Caliphs*, or High-Priests, leaving them only a Shadow of Sovereignty.

About the Year 1160, *Affareddin*, or *Saracen* *Affareddin*
General of *Norradin*, the *Saracen* *Sultan* of 1160.
Damascus, subdued the Kingdom of *Egypt*, and Conquers
usurp'd the Dominion of it, being succeeded *Egypt*, suc-
ceeded in this Kingdom by his Son *Saladin*, who re- by *Sala-*
duced also the Kingdoms of *Damascus*, *Meso-*
potamia and *Palestine* under his Power, and a-
bout the Year 1190 took *Jerusalem* from the
Christians. It was this Prince who establish'd
a Body of Troops in *Egypt* like the present
Fanizaries, compos'd of the Sons of *Christians*
taken in War, or purchased of the *Tartars*, to
whom he gave the Name of *Mamaluks*,
which, 'tis said, signifies no more than Slave,
which among the Forces of the *Mahometan*
Princes is look'd upon as a Title of great
Honour, as it expresses their being devoted
in a peculiar manner to the Service of their
Sovereign, and consequently they are en-
titled to greater Privileges than other Sub-
jects. The Posterity of *Affareddin* enjoy'd the
Crown till the Year 1242, when the *Mama-*
luks deposed *Elmutan*, as they had done his 1242.
Father *Melech Affalach* some Years before, *Mama-*
and set one of their own Officers upon the *luks*
Throne. The first King of the Race of the *usurp the*
Mamaluks being *Turquemenius*, these *Mama-* Crown.
luke Sultans were engaged in continual Wars 1255.
with the *Christians* in *Syria* and *Palestine*, till 1291.
Arabus the sixth *Sultan* entirely dispossest'd
the *Christians* of the *Holy Land*; the ninth 1423.
Sultan Melechnassor subdued the Island of *Cy-*
prus and made it tributary to *Egypt*.

1501.

About the Year 1501, *Campson Gaurus* the fifteenth *Sultan* of the *Mamalukes*, entring into an Alliance with *Ismael* the *Sophy* of *Persia* against *Selimus* the third Emperor, and tenth King of the *Ottoman* Family, the Confederates receiv'd several memorable Defeats: And *Tonombeius II.* who succeeded *Campson Gaurus*, was deposed and murder'd by *Selimus*, and according to some Accounts, hang'd up at one of the Gates of *Grand Cairo*. *Gazelle*, one of the *Grande*s of the *Mamalukes* maintain'd a War for some time against *Selimus*, but was at length defeated, and *Egypt* made a Province of the *Ottoman* Empire.

1517.
Selimus
subdues
Egypt, and
annexes
it to the
Ottoman
Empire.

The *Mamaluke* *Sultans* were always chosen by a Majority of *Mamalukes* out of their own Body, who were so jealous of the Kingdom's being made hereditary, that they scarce ever elected the Son of the preceding *Sultan*; and if the Choice ever happen'd to fall upon such a one, they were so apprehensive of its being made an ill Precedent, that they never rested till they deposed him.

The Present Government of *Egypt*.

Since the *Ottoman* Emperors have had the Dominion of this Kingdom, they have always govern'd it by a *Viceroy*, stil'd the *Bassa* of *Grand Cairo*: But as *Egypt* is subdivided into several inferior Governments, these Governors I percieve are not sent from *Constantinople*, or appointed by the *Viceroy*, but are Natives of *Egypt*, and seem to be vested with Sovereign Power in their respective Districts, and to have the command of the Militia of the several Provinces; and are many of them of the Race of the *Mamalukes*. 'Tis true, the *Viceroy* has a considerable Body of *Sphai's* and *Fanizaries* about *Cairo* to keep them in awe; and every one of these petty Princes, 'tis said,

is

is obliged to mount the *Viceroy's* Guard in his turn, with a Body of the National Troops.

There is a perpetual Jealousy between the *Turkish Bassa* and these *Egyptian Royalets*; sometimes the *Bassa* will take upon him to depose one of them, and perhaps take his Head; and there are Instances on the other hand, where they have deposed the *Bassa*, and compell'd the *Porte* to send them another more acceptable to them: And the *Grand Seignior* has thought fit to humour them in it, rather than hazard the Revolt of so rich a Province, which is now esteem'd the Granary of *Constantinople*, as it was antiently of *Rome*; for this is a Soil so fertiliz'd by the *Nile*, that it is not in the Power of the *Turks*, it seems, to render it Barren. But one great Reason of its continuing to be manur'd is, that they are yet govern'd by their own Princes, and have an Inheritance in their Lands, which are Privileges very few of the Subjects of *Turky* enjoy besides: Neither dare the *Turkish Government* overload this People with Taxes, for fear of a general Revolt: Insomuch, that except what the *Viceroy* and his Creatures illegally extort from them, the whole Revenue raised by the Government, does not amount to a million of our Money, of which two thirds are spent within the Kingdom, and not more than one third comes into the *Grand Seignior's Treasury*.

The State and Condition of the *Egyptian Royalets* and their Subjects may be gather'd from the Account *Mr. Thevenot* gives of one of them call'd *Mahomet Bey*, who came to *Grand Cairo* when he was there. This Prince, or *Bey*, as *Mr. Thevenot* styles him, was then *Bey of Girge*, and had been Minister to *Haley Bey*,

Bey, the former *Bey* of *Girge*, a City about fifteen Days Journey from *Cairo* up the *Nile*. *Haley Bey* was in his Life time one of the richest and most potent of all the *Egyptian* Princes, and had constituted by his Sole Authority three others of his Officers *Beys* of as many Districts, besides the present *Bey* of *Girge*; and left behind him when he died (if we may Credit the Relation the People of *Cairo* gave *Mr. Thevenot*) fourscore thousand Camels, as many Asses, and a vast Treasure in Money and Jewels; among which there was one Cup made of a *Turkeis*, worth an hundred thousand Crowns. In his Palace at *Grand Cairo* there was never spent less than a thousand Crowns a Day in his Absence, and much more when he was Present. His Successor *Mahomet Bey*, whose Publick Entry into *Grand Cairo* our Author saw, was exceeding magnificent. The *Bassa*, it seems, had twice sent for him to account for what he was in Arrear to the Government; designing when he had him in his Power to depose him, and procure another to be appointed *Bey* in his room; which *Haley* suspecting, did not obey the Summons till he had assembled a Force sufficient to defend him against any violent Measures the *Bassa* might take; who hearing he was come within three Days Journey of *Cairo*, attended with great Forces, sent him Orders not to advance: and it seems, the other *Beys* and the *Cadelisquier* were at this time so much in *Mahomet's* Interest, that they had determin'd to depose the *Bassa*, if any thing were attempted against their Friend the *Bey* of *Girge*. This Prince therefore depending on his Forces, and the Friends he had in the Capital, slighted the *Bassa's* Orders,

Orders, and continued his March, and when he came near the City, all the *Bey*s and Persons of Distinction went out to compliment him on his Arrival.

These Congratulations, or rather Cabals, having continued some time, a Day was appointed for the *Bey*'s Entry, and the *Bassâ* went to a Palace in the great *Meidan*, or Square, in order to receive him: The *Bey* not thinking it safe to come within the Walls of the Castle. The *Arab* Troops, arm'd with Launces and Sabres, march'd before their Prince, and drew up in the great Square, where the *Bassâ* also had order'd the *Fanizaries* and other Troops of his Household to attend. The *Arabs* were all well mounted and tolerably cloath'd, and were in number about three thousand, having sixteen *Cascheffs*, or Governors of so many petty Districts which belong'd to the *Bey*, at the Head of them: After these were carry'd the *Bey*'s Horse-Tail, or Standard, follow'd by two thousand Musketeers on Horseback, and after them five hundred Foot in the *Bey*'s own Pay; then came six led Horses, as if the *Bassâ* himself had been there, with several *Chiauxs* and *Fanizaries* belonging to the *Bassâ* in their Caps of Ceremony; two Pages of the *Bey*'s and six of the *Bassâ*'s with their Silver Gilt Caps and Plumes of Feathers; and after them the *Bey* in Person, follow'd by his Household, consisting of three hundred Men. The ten first of these were cloath'd in Green Velvet, arm'd with Bows and Arrows and Sabres; and the next ten in Yellow Sattin, arm'd with a Lance, Shield and Sabre: the rest were arm'd with Carbines and Sabres, and after them came the Country

try Musick. When the *Bey* came to the Palace in the *Meidan*, he alighted, where the *Bassa* waited to receive him; and treated him with Coffee, Sherbet and Perfumes, after the manner of the Country: He also order'd a hundred *Caftan's*, or rich Vests, to be given to his principal Attendants; after which the *Bey* took his leave, and was attended by the *Kiaca*, or Steward of the *Bassa* to his Palace, which was an honour seldom done to a *Bey*. The Prince saluted all the People as he pass'd, who shouted and wish'd him a thousand Blessings; being much better affected to their *Beys* than to the *Turks*: And when the *Beys* are at their Governments, they do not much dread the *Turkish* Power, it seems. *Mahomet* kept two thousand Men about his Palace for his Guard all the while he was at *Cairo*; and the rest of his Forces encamp'd at a little distance from the Town. He never went abroad but he was attended by three thousand Horse; and while he stay'd at *Cairo* presented the *Bassa* with fourscore Purfes (every Purfe is of the value of 500 Dollars.)

Notwithstanding the mutual Civilities which pass'd between the *Bassa* and *Bey* at this Interview, the next Year the *Bassa* enter'd into a formal War against him; and having corrupted some of the *Arab* Troops, in whom he most confided, caused him to be Strangled, looking upon his own Government to be very precarious while so potent and popular a Prince as *Mahomet Bey* was living.

There still remain some remarkable things to be related of this Country, which every Traveller who passes through it takes notice of; as first, their way of hatching Chickens in Ovens. They put their Eggs in Ovens, says,

Some things
Egypt is
remarkable for.

Hatching
Chickens
in Ovens.

says *Thevenot*, which are heated with so temperate a Warmth, and imitates so well the natural Heat, that Chickens are form'd and hatch'd in them: These Ovens are under Ground, and the Hearth of them cover'd with Cotton or Flax to lay the Eggs upon. There are twelve of these Ovens together, six on a side, two Stories on each side the Passage, that is three Ovens above and three below on each Hand: They begin to heat the Ovens about the middle of *February*, and continue to heat them about four Months: They heat their Ovens only with the hot Ashes of Oxen, or Camels Dung, which affords a smothering heat without any visible Fire; this they lay at the Mouth and the further end of the Oven, changing it and putting in fresh Dung every Day: This they continue to do for ten Days, and then lay in the Eggs, sometimes eight thousand in an Oven; after eight or ten Days they pick out the good from the bad, which are discover'd by holding them to a Lamp, then they put out the Fire, and having laid one half of the Eggs in the upper Ovens, they shut up all close and let them lie about ten Days longer, when the Chickens are hatch'd; but there are few of them which have not some defect, 'tis observ'd, and nice People think they can distinguish one of these Pullets from another by their Palates. It has been disputed I perceive, whether this can be effected in any other Country besides *Egypt*, where the natural heat of the Climate is thought to contribute much towards these Productions: But Mr. *Thevenot* tells us, that the Duke of *Florence* sent for some of the *Cophti's* (who only follow

this Business) and hatched Chickens in *Italy* in the same manner.

The annual Resurrection of Bones.

Another thing which creates Admiration in the credulous Traveller, as well as the superstitious Natives, both *Christian* and *Mahometan*, is the pretended annual Resurrection of Bones, in a certain Burying-Place near *Old Cairo*, on *Good-Friday* and the two preceding Days, according to the old Stile, by which both the *Greeks* and *Cophti's* reckon. Mr. *Thevenot* relates, that he went to the Place on *Good-Friday*, to see what grounds they had for this Belief, where he found a Multitude of People assembled, and the *Turks* going in Procession with their Banners or Colours flying, on Account of a *Sheik*, or Holy Man, who was interred here, whose Bones annually appear, and take the Air with the rest; and the *Turks* offered up their Prayers there, with great Devotion.

There were a great many Sculs and Bones, Mr. *Thevenot* observed, upon the Place, and every one assured him they were just risen out of the Earth; nor is it possible, he says, to make them think otherwise, for he enquired of some, who seemed to have more Sense than the rest, and they averr'd it to be true, and that while a Person was looking one way, the Bones came out of the Earth frequently on the other Side within two Foot of him. *Thevenot* laughed at them, and said they had probably been scattered there by some of their Saints; but he was suspected to be an Atheist for his Pains, and in Danger of being mobbed, and therefore thought it Prudence to conceal his Thoughts, and not be too officious in undeceiving them, this being an Error, of which the *Cophti's* and *Greeks* are as tenacious

tenacious as the *Mahometans*. And Dr. *Heylin*, a Gentleman of good Sense, seems to give some Credit to the thing, as possibly many of us might have done, if we had lived in those Times, when the wisest Men were not entirely free from Superstition. Witness the great Lord *Clarendon*, and his Woodstock Dæmon. Dr. *Heylin* relates the Fact out of an Author, who assures us, that *Stephen Dupleis*, a sober discerning Man, was an Eye-Witness of the Miracle, and touched several of the rising Members, (for the first Accounts we had of this Matter was, that entire Limbs appeared, cloathed with Flesh and Blood, and afterwards retired to their Tombs) and that as he was about to touch the Head of a Child, a Native of *Cairo* cried out to him, *Hold, hold, you know not what you do!* A strange fore-runner, says Dr. *Heylin*, of the Resurrection of the whole Body, (if it be of undoubted Credit, as he adds) for the Doctor could not give entire Credit to the Story it seems, though it came from an Eye-Witness, even in those credulous Times. But surely we do not want any such Instances as these to support the principal Articles of our Faith: And it is but too just an Observation, that the introducing such ridiculous Stories as a Confirmation of our Religion, when the Falsity of them comes to be discovered, are no small Prejudice to it, and induce weak Minds to imagine there is as little Foundation for those real Miracles, by which the World was at first convinced of the Truth of *Christianity*, as for these pretended ones.

The Animals which *Egypt* is remarkable for, are, first the Crocodile, formerly Crocodiles, thought to be peculiar to this Country, but I

don't find any material Difference between these Creatures and the Allegators at the Mouth of the *Ganges*, and in other Rivers of *India*. They are both of them known to be amphibious Animals, accustomed both to Land and Water. They grow to a prodigious Length, twenty Feet and upwards. In Shape are like a Lizard, with four short Feet, or rather Claws, and some of them so large as to swallow a Man. They have a flat Head, their Eyes indifferently large, and their Back covered with broad Scales, like some antiquated pieces of Armour. They seem to move with greatest strength and Agility in the Water; and though they run a great Pace by Land, yet their Bodies are so long and unweildy, that they cannot easily turn, whereby their Prey escapes them on Shoar. They watch therefore in the Sedge and other cover by the Sides of Rivers, and so much resemble the Trunk of a Tree, that, 'tis said, Travellers have mistaken them for such, and unwarily been surpris'd. As for his Tears and alluring Voice, which the Antients ascribe to him, I need not intimate that these are pure Poetical Fictions. They take them by digging deep Pits near the River, which are covered over, especially when the Water rises to a considerable Height, for then they most usually get out upon the Shoar. When they are taken in a Pit, they let them Fast several Days, and then hamper them with Ropes, with running Knots, and muzzle their Snouts, and the *Franks* most commonly purchase them to send to *Europe*. Some of their Skins stuffed may be seen in *London*. Notwithstanding they grow to such a prodigious Bulk, it seems they proceed from an Egg no bigger

bigger than a Turkey's, hatched in the warm Sand.

The *Hippopotamus*, or Sea-Horse, is another amphibious Animal which frequents this River. Mr. *Thevenot* says, he saw one of them which was taken at *Girge*, on the *Nile*, in the Year 1658, which was immediately afterwards brought to *Cairo*. It was about the Bigness of a Camel, of a tawny Colour, the hinder part made much like an Ox, and the Head like an Horse; its Eyes and Ears small, but it had great open Nostrils; thick large Feet, almost round, and four Claws; the Tail like an Elephant's, and not more Hair than there is upon an Elephant. In the lower Jaw it had four great Teeth, half a Foot long, two of them crooked, and as big as the Horns of an Ox, and the other two strait, but standing out in Length. Some *Fanizaries* shot it as it was grazing on the Land. It received several Shot before it fell, the Bullets hardly piercing the Skin, but one that happened to hit the Jaw brought it down. These Monsters are very rare, even in *Africk*, for there had been no such Animal seen there for many Years before.

As to the little Bird *Trochileus*, which is said to live on the Meat she gets out of the Crocodiles Teeth: And the Rat *Ichneumon*, of whom there is a Tradition, that he jumps into the Crocodiles Mouth, and eats his way out again through his Belly, I presume there have been but few Witnesses of these Feats of Activity, and therefore must beg leave to suspend my Faith in these Things, till we receive better Evidence of the Facts than we have hitherto done.

The

Camelion.
on.

The Camelion is reckoned among the remarkable Animals of *Egypt*, but he is not peculiar to this Country. In Size and Shape it something resembles a Lizard, and is, in a true Light, of a Greenish Colour, but assumes the Colour of most things it stands near. It was thought formerly to have lived only upon Air, but has been observed to take Flies, by darting out his Tongue, which is of an extraordinary Length: However, those that have kept them in Boxes observe, that they will live several Months without any Nourishment but what they draw in with their Breath.

Ostritch.

The Ostritch is another Animal, very common in the Desarts of *Egypt* and *Arabia*. They are the tallest Fowls we meet with any where, and will strike a Blow like a Horse, with their huge Feet. Their Backs are shaped almost like a Camel's, and they run a prodigious Pace, assisted by their Wings, which are of little Use to them in flying, for they can scarce raise themselves from the Ground, and the *Arabians* frequently ride them down. Their Eggs, which are of the Bigness of a Foot-Ball, they hide in the Sand till they are hatched, and never sit upon them. But both the Bird and its Eggs being frequently brought to *England*, needs no farther Description here.

The Basilisk, or Cockatrice.

The Serpent called the Basilisk, or Cockatrice, whose very Eyes dart certain Death, if we may credit the Antients, are said to be found also in *Egypt*, and I have heard some modern Travellers averr, that there are Serpents in some parts of the World, which by fixing their Eyes upon little Birds, will bring them down from the Tops of Trees; which Fact, tho'

tho' it be unmannerly flatly to deny, when a grave Gentleman says he has seen it, yet if there have been such an Instance, possibly it did not proceed from any Poison the Animal emits either from its Eyes, or the Effluvia of his noxious Body ; but probably the Brightness of his Eye, like those Glasses the Fowler uses, may tempt the unwary Bird to approach him, till he comes within his reach. But upon second Thoughts, as there are Poisons which will operate very strongly on smelling them, I should not entirely reject that Opinion, which supposes a Bird may be brought from the Top of a Tree, by the poisonous Smell, which attends some Animals, were I but entirely satisfied that the Fact was true. But as I would be very cautious of relating any thing as a piece of History which carries an Air of Improbability with it, so I would not reject every thing that appears strange to us, provided it was well supported. We are not sufficiently acquainted with the Nature of things to pronounce positively, that by one means or other a Bird cannot have been drawn into the Jaws of a Serpent standing at some Distance : But I must confess, I am more enclined to believe it only a Simile of the antient Poets, to illustrate how fatally young Fellows are frequently drawn in, and taken Captive by the Eyes of some fair Charmer, to their eternal Destruction.

The Asp is another little Serpent found in this Country, by whose Bite, the celebrated *Cleopatra* and her Ladies chose to die, the Poison operating suddenly, and throwing the Party into a deep Sleep, though its Effects are said to be various, some who are wounded by it dying in a laughing Fit, and others weeping

The Asp.

Other Animals.

weeping. But to proceed. *Egypt* is as famous for Camels, Dromedaries, and fine Horses, as the neighbouring Country of *Arabia*. Oxen, Buffaloes, Goats, and Sheep are to be met with also in great plenty here; especially the Sheep, with fat Tails, which weigh several Pounds. They abound also with Poultry, Geese, Ducks, &c. And a great Variety of small Birds; but Fish is not very good or plentiful, unless it be in those Countries which lye on the Sea, and near the Mouth of the *Nile*. Upon the retiring of the Waters of that River to the usual Channel, a Multitude of Frogs and other Insects are produced; and was there not a large Fowl, like a Stork, which constantly devours them, they would, according to a late Writer, be annually afflicted with the Plague of Frogs.

The *Christians* of the Country are all condemned to ride upon Asses here, as well as in some other Parts of *Turky*; but it happens they have a pretty good Breed, which will keep to a Dog Trot, especially if you hire a Servant with the Ass, as the *Franks* usually do, to prick him forward with a Goad. The governing part of the Nation reserve the riding on Horses, as a peculiar Privilege, to themselves: But on long Journeys when they cross the Desarts with the Caravans, most People make use of Camels and Dromedaries.

Husbandry.

As to the Husbandry of the *Egyptians*, we are told, that they have no more to do, than to harrow their Grain into the Mud on the Retiring of the Waters of the *Nile* into its proper Channel, and in *March* following they seldom fail of a plentiful Harvest; but they reserve Water to let into their Rice-Fields, from

from time to time, as they do in other Countries, for this is a Grain that grows in Water till the Harvest in all Countries. As to Peas and Beans, and other kinds of Pulse, Travelers relate, they have them almost all the Year round. And those Lands, which are not sown, yield good Crops of Grass for their Cattle. But as I don't find they make any of their Grass into Hay here, any more than in the Easter Countries, I presume their Camels and Horses live chiefly on Barley, or Barley Meal made up into Past, as they do there. Our Countryman, Mr. Sandys, says of the Country about *Rossetto*, the antient *Canopus*, that there is not a Place under Heaven better furnished with Grain, Flesh, Fish, Sugar, Fruits, Roots, &c. than that Country is. Both within and without *Cairo*, the same Author acquaints us, are great Numbers of fine Orchards, watered by little Channels, as they do their Fields, in which grow variety of excellent Fruits, such as Oranges, Lemons, Apples of Paradise, Sycamore Figs, Dates, Almonds, Cassia, Galls growing on Tamerisk, Apples of the Size of Berries, Plantains, a Fruit of the Shape and Bigness of a Cucumber, without Stones or Kernels, the Pulp exceeding luscious, which we meet with also in *India*, and other Places, where they have the same Notion with the People of *Egypt*, that this was the Fruit which tempted our first Parents, adding, that of the Leaves of this Tree they also made themselves Aprons, the Leaves being two or three Foot long. Some of the Fruit Trees about *Cairo*, bear all the Year, and most of them keep their Leaves. The Corn Fields beyond are planted with Palm Trees, which are not at

all prejudicial to the Grain, but both together afford a most delightful Prospect. They have some Vines also in *Egypt*, which bear a Black Grape, but not proper for Wine, however this is in some measure supplied by the Liquor drawn from the Palm. There are a great Variety of Melons also, and Cucumbers in their Kitchen Gardens, the last of which, the People eat raw, without any ill Effects; nor do they want any Garden Stuff almost, that we have in this part of the World. Garlick and Onions, which once were deified here, they have still in great Plenty, though they have not that extravagant Veneration for them, as their Ancestors had.

Inconve-
niencies
and Di-
stempers.

The principle Inconveniencies and Distempers People are subject to in this Country, Mr. *Thevenot* tells us are, first, Excessive Heat, so intollerable, that a Man knows not how to set about any Business; and in the Summer Nights, there is no sleeping quietly for Musketoos, or Gnats; there are always Swarms of them buzzing about; the best Remedy against them is to have a fine Cloth tacked close round the Bed, but some of them will get in and torment a Person notwithstanding. Another Inconvenience is, the Sand, which insinuates it self every where, insomuch that you will find the Bed-Cloths full of it, and as hot as if they had been warmed with a Pan of Coals.

A Pain in the Stomach, Foreigners especially are very subject to, which proceeds from their going open breasted, which chills their Bowels, and Causes dangerous Fevers and Fluxes, especially in Autumn, when the River overflows the Country. Another Distemper which reigns here, is the Swelling
of

of the Scrotum, and fore Eyes are almost universal in Summer Time, occasioned by the scorching Heat reflected from the Sand, and the Dust it self, which is very subtle and salt, is pernicious to the Sight. Mr. *Thevenot* relates, that a *French* Merchant of his Acquaintance, lost his Sight by it, as many of the Country People do; and others were so afflicted with it, that they were in the extreme Torture, crying out Night and Day for a Fortnight or three Weeks together, and could get no Sleep. You will hardly see any Body abroad in Summer time, that is perfectly free from this Distemper, and most of them with little Slips of Blue Stuff hanging over their Eyes. Mr. *Thevenot* says, he escaped sore Eyes himself, which he imputes to his washing them frequently with cold Water. The swelling of the Legs attended with sharp Pains is another Inconvenience many People suffer at *Cairo*, and when the Water of the *Nile* begins to rise, there are few People but are troubled with an Inflammation, which runs over the whole Body, and when they drink they feel sharp pricking Pains all over them, as if a hundred Needles run into them at once.

The Plague generally visits them once in seven Years, during which Time it is observed to take a Tour round the *Ottoman* Empire, but is sometimes at *Cairo* two Years together. All Diseases are more fatal in *Egypt*, during the *Hamchin*, or Hot Winds, than at any other Time, and they generally begin about the seventh of *April*, and last fifty Days. They bring abundance of Sand into the Town which gets into the Chambers, Trunks, and Boxes, let them be never so

close ; and many People who travel with the Caravans at this time of the Year perish by these Winds ; as soon as the Hot Winds cease and the Dews begin to fall, say some, or as others, when the *Nile* begins to rise, all Distempers, even the Plague it self ceases to be Mortal ; so that this noble River constantly brings Health and Plenty with it when it overflows the Country, and may well be the Occasion of that annual Joy they express on its rising to a certain height.

As for Physicians, or Remedies, the *Mahometans* in *Egypt* scarce use any, adhering immoveably to their Doctrine of Fate ; and therefore when the Plague is in a Family, visit their Neighbours as at other times, and don't scruple to wear the Cloaths of a Man that died of it.

Diversi-
ons of
the Mob.

The Streets of *Cairo*, like other populous Cities, are infested by Juglers, Ballad-singers and Fortune-Tellers ; and among other Amusements to wheedle the common People out of their Money, they lead about dancing Camels : These Animals are taught to Dance when they are young, by being set upon a heated Floor, which gives them a great deal of Pain, and makes them lift up their Legs as if they were dancing ; at the same time they beat upon a Drum, and thus they deal with the Creature for about half a Year ; after which, when ever he hears the Noise of a Drum he strikes into a Dance. Their Fortune Tellers breed up little Birds, which when any Person comes to enquire concerning the success of his Affairs, carry him a little Scroul of Paper ready prepar'd, in which he finds his good or bad Fortune written : And this I find some People give as much

much attention to as to an Oracle; which brings me to enquire into the first Rise of that rascally People call'd *Gypsies*. Those pretended Fortune Tellers that infest most Countries in *Europe* and *Asia*, and who are generally held to be of *Egyptian* Extraction, at least the first of them were such. They are call'd in *Turkey* *Zinganees* from their Captain *Zinganeus*, who when *Sultan Selimus* made a Conquest of *Egypt* about the Year 1517, with several other *Mamalukes*, and as many Native *Egyptians* as refused to submit to the *Turkish* Yoke, retired into the Desarts, where they liv'd by Rapine and Plunder, and frequently came down into the Plains of *Egypt*, committing great Outrages in the Towns upon the *Nile* under the Dominion of the *Turks*; and idle People frequently resorting to them in hopes of participating in their Plunder; they encreased at length to so formidable a Body, that the *Turks* were glad to come to a Treaty with them, wherein it was agreed they should lay down their Arms, and be permitted to exercise any other Callings with the same Privileges other Subjects enjoy'd: But the *Zinganees* having been long used to a Vagabond rapacious Way of Living, and composed of a mixture of Nations, who during their Depredations upon all Mankind in the Desarts, had lost all Sense of Religion, and became averse to the following any Art or Science, began to have recourse to their former ways of Rapine and Robbery; and tho' they were often forgiven by the *Turks* for fear of another Insurrection, yet it being found at length that they were not to be reclaim'd, the Government were compell'd to banish the *Zinganees* their Country,

try, and a Power was given to any Man to kill a *Zenganee*, or make him his Slave, if he was found in *Egypt* after a limited time; and this Edict was so well executed, that a *Zinganee* was not to be seen in *Egypt* for several Years after; at least any that dare profess themselves such, for it seems they agreed to disperse themselves in small Parties into every Country in the known World; and as they were Natives of *Egypt*, a Country where the Occult Sciences, or the Black Art, as 'twas call'd, was supposed to have arrived to great Perfection; and which in that credulous Age was in great vogue with People of all Religions and Perswasions: They thought that they could not pitch upon a more effectual way to gain a Subsistence, and yet indulge that lazy wandring Life they had been used to, than by setting up for a more than ordinary Skill in foretelling future Events; and as they had by a profligate Life quite eradicated all principles of Honour and Conscience, no doubt they had a view of supplying their Necessities by other Means when Fortune-telling should fail them. They needed no Testimonials that they were of *Egyptian* Extraction, the swarthinness of their Complexions demonstrating as much wherever they came. And what makes me give the greater Credit to this Account of the Original of our *Gypsies*, is an Act of Parliament which I find made in the 22 of *Henry VIII.* being about fourteen Years after the Conquest of *Egypt* by *Selimus* the *Turkish* Emperor, wherein it is recited, *That, Whereas certain Outlandish People using no Craft or Merchandize to live by, but going from Place to Place in great Companies, using subtil and crafty Means*

to deceive the King's Subjects, bearing them in Hand, that they by Palmestry can tell Men and Women's Fortunes; and so many times subtilly deceive the People of their Money, and commit divers Felonies and Robberies. It is enacted, That all such Offenders, commonly called Egyptians, who shall remain in this Realm for the Space of one Month, should be adjudg'd Felons; and that every Person who should import such Egyptians should forfeit for every Offence 40 l.

But in the 5th Year of Queen Elizabeth, it being found that several Natives of our own Country were so much in Love with this idle profligate way of Living, that they frequently list'd themselves among these Egyptians; and disfigur'd their Faces that they might appear such, using an unintelligible Cant, which other People were as much Strangers to as to the Language of Egypt. It was Enacted by the 5 Eliz. Cap. 20. That every Person who should be seen or found within this Realm in the Company and Fellowship of those Vagabonds commonly call'd Egyptians; Or counterfeiting, or disguising themselves by their Apparel, Speech, or otherwise like to such Vagabonds, and should continue so to do either at one or several times, by the Space of a Month, should be adjudged Felons, and lose the benefit of Sanctuary and Clergy, provided that this Act did not extend to Children under fourteen Years of Age: For they travell'd with Children, which were their greatest Protection it seems, as they are to the Vagabonds of this Age; few People caring to apprehend or punish the Parents, or reputed Parents, for fear of bringing a Charge of Children on themselves, or the Places where they resided; and this might be one Reason that these People encouraged Propagation,
and

and laid no restraints on those of their Tribe, but suffer'd the nearest Relations to couple together like the common Herd; which might also be one inducement for so many loose profligate People to join them, as occasioned the above mentioned Statutes to be made in *England*. But notwithstanding these Laws had that good Effect as to rid the Country of all Foreign *Gypsies*, we find there are too many of their Disciples remaining amongst us to this Day. But in *Turky*, and other Countries where they have not been thus restrain'd by Laws, their Parties are larger and more formidable than with us, and many of this kind of Vagabond People are to be found at this Day, even in *Egypt* it self.

The Reason these People are still tolerated in *Turky*, may be that they do there, at least of late Years, apply themselves to some Handicraft Business, particularly the making of edge Tools, which they are very excellent at; carrying their Tents and Urensil upon Asses, and usually pitch their Black Camp near some great Town, where by Working, Thieving or Fortune-telling they make a pretty good Provision for their Bellies, but do not much trouble themselves about Clothing or Furniture: And when the People begin to grow weary of their Pilfering Tricks, they move off to some other part of the Country. They have a Prophecy, it seems, amongst them, that they shall recover the Dominion of *Egypt* again, and the *Turkish* Empire after a certain Period shall be destroyed, which *Mt. Hill* has given us in *English* Verse, as follows,

Years

*Years over Years shall roll,
Ages o'er Ages slide,
Before the Worlds controul,
Shall check the Crescent's Pride.*

*Banish'd from Place to Place,
Wide as the Ocean's roar,
The mighty Gypsie Race
Shall visit every Shoar.*

*But when the hundredth Year
Shall three times doubled be,
Then shall an end appear
To all their Slavery.*

*Then shall the Warlike Powers
From distant Climes return;
Egypt again be ours,
And Turkish Turrets burn.*

It is now about two hundred Years since the first Institution of the *Gypsie* Tribes, and possibly the *Turkish* Empire may be destroy'd in a hundred more, if the *Christian* Princes themselves do not support it as they have long done by their scandalous Divisions: But that ever that abandon'd Race should obtain the Dominion of *Egypt* again, this part of the Prophecy I believe very few People will have any Faith in.

As to the Religion of the *Mahometans* of *Egypt*, it differs but little from that of the *Turks*, of which I shall speak hereafter, only 'tis observed, that the *Moors*, or *Arabians* who at present make up the bulk of the People here, are much more Superstitious and Zealous in their Way than the *Mahometans* of *Turky*; and have their *Santos*, or Puritans among them, for whom they express an extraordinary Veneration, but the *Turks* despise these Hypocrites.

Many of these *Santo's*, Mr. *Thevenot* relates, goe perfectly naked about the Streets with-

of the
Egyptian
Mahome-
tans.

Santo's, or
Saints.

out the least rag to cover them, suffering their Hair to grow to an unreasonable length. In this Condition they visit the Houses of Persons of Distinction, and sit down to Dinner with them without any Invitation, and leave their Tables with as little Ceremony as they enter'd; and it is look'd upon as no small Blessing to a House to receive a visit from these People. It is no Fiction, this Author assures us, that many Women who have no Children will kiss their Priapus with great Veneration, in order to obtain a great Belly. There are many other sorts of *Santo's* in *Egypt*, for whom the Vulgar express a mighty respect: But a certain *Turkish Bassa*, it seems, had so little regard to their pious Pretences, that he sent as many of them as he could apprehend to the Gallies.

Religion
of the an-
tient
Egyptians.

The Religion of the antient *Egyptians* I shall not take upon me to describe, any further than to observe that they paid Divine Honours not only to the Planets, but to several sorts of Birds and Beasts, and even to Leeks and Onions, if they are rightly represented to us; but the Beast they most ador'd was a Black Ox under the Name of *Apis*. But whether their Veneration for these Creatures proceeded from an Opinion that they were animated by some Noble Soul (for the Doctrine of Transmigration seems to have its Original here) or whether they only ador'd the Divine Power manifested in these Creatures, I do not find decided; but as the *Egyptians* are universally acknowledged to be a Learned Ingenious People, we may depend upon it they had some specious Reason at least for their Devotion towards these things.

The Posterity of the antient *Egyptians* are held to be the present *Copti* Race, among whom,

whom, 'tis generally held, St. Mark first planted *Christianity*, and was the first Bishop of *Alexandria*, then the Metropolis of *Egypt*. His Successors, according to Doctor Heylin, were continually chosen out of the Presbytery, or Cathedral Clergy, till the time of *Heraclius* and *Dionisius*, and afterwards out of the Clergy at large. Their Jurisdiction was settled by the Council of *Nice*, over all the Churches of the Diocese of *Egypt*, which included *Lybia*, *Pentapolis*, and *Egypt*, properly so called; and afterwards the *Ethiopian*, or *Abassine* Churches became subject to this Patriarch, and have ever since acknowledged a Relation to him. Upon their revolting from the *Greek* Emperors, and putting themselves under the Dominion of the *Saracens*, the *Christian* Religion sensibly decayed, but much more since the Conquest of that Kingdom by the *Turks*, which happened about two hundred Years ago, and there are not now thought to be fifty thousand of them in the Country. They are deemed Hereticks, on account of their holding but one Nature in Christ. They also retain the Rite of Circumcision, as well as Baptism; and hold that no Baptism is valid, unless administered by the Priest in the open Church. They give Infants the Sacrament of the Eucharist also as soon as christened, and admit Marriages in the second Degree of Consanguinity, without a Dispensation; and in their Liturgies read a Gospel written by *Nicodemus*. They differ from the Church of *Rome* in administering the Sacrament of the Lord's Supper, in both Kinds; and allow neither extreme Unction, or the Eucharist to be administered to the Sick. Neither do they agree with that Church in the Points of Purgatory or Praying for the Dead; but

Religion
of the
Copht's.

the *Roman* Missionaries boast that they have made good Catholics of great Numbers of them of late ; however the Patriarch of *Alexandria* still retains his Authority, and has not submitted to the Infallibility of the Pope, as I can learn.

They say Mass in the *Coptick* and *Arabick* Languages, and when they sing the Passion, and come to the place where, 'tis said, *Judas* betrayed our Saviour, the Congregation cry *Arfat*, that is to say *Horned Beast*, or *Cuckold*. And when they read that *Peter* Cut off the Ear of the High-Priest's Servant, they all answer *Asia Boutros*, or *Well done Peter*. And if we credit the Accounts the *Roman* Missionaries give, both of Clergy and People, they are intolerably ignorant ; but something in this case must be imputed to Prejudice. *Mr. Thevenot* relates, that they have a Legend of our Saviour's Life, during his Minority, which says, that an Angel every Day brought him Food from Heaven ; and that our Lord spent his Infancy in making Birds of Clay, which he afterwards breathed upon, and they flew away. It relates also that a roasted Cock being served up at the last Supper, and *Judas* being gone out to betray our Lord, he commanded the roasted Cock to go after him, who brought Intelligence that *Judas* had sold him, and for this Service the Cock was admitted into Paradise : And 'tis observable that *Mahomet* has inserted this Fable of the Cock's being admitted into Heaven, with some Alteration, in his *Alchoran*. I shall here add the Observations of *Father Brothais* on *Upper Egypt*, as I find them inserted in our *Philosophical Transactions*, which are as follow,

‘ I have spent three Months of 1669 in a Voyage to the *Upper Egypt*, accompanied with my Brothers, the Fathers *Charles* and *Francis*, always ascending upon the *Nile* as high as three hundred Leagues above *Cairo*, being two Days Journey on this Side of the *Cascata’s* of the *Nile*. I there admired Store of Idol Temples, yet entire together, with very antient Palaces filled with Statues and Idols. I counted in one place alone seven Obelisks, like those at *Rome*, and above an hundred and twenty Columns in one Hall, of the Bigness of five Brasses, filled within and without from the Top to the Bottom, with Hieroglyphick Letters, and with Figures of False Deities. I found Statues of White Marble, and some of Black, of the Bigness of three Persons, with Swords on their Sides, and of an hard Stone; particularly there was a Man and a Woman of the Height of eight Fathoms at least, though seated in Chairs, and well proportioned, there were also two other Statues of Black Marble, representing Women with Globes on their Heads.

‘ We met but with two places where Antiquities are to be seen, one whereof is called *Lazon*, and the other *Candion*, which is a very antient Castle, and according to the Tradition of the Country, formerly the Residence of a King. Nor indeed is this hard to believe, even before one enters into it, considering in the Avenues to the said Castle a great Number of *Sphynxes* standing on a row, and turning their Heads towards the Alley. This Idol, with the Head of a Woman and the Body of a Lyon, was once adored as a Deity by the *Egyptians*. They are distant from each other about two Paces,

Observations on
Upper E.
gypt.

The Present State of

ces, and are twenty Foot long. I walked in four Alleys, ending at four Gates of the Castle, and for ought I know there may be more of them, since I went but half the Round of the Castle, which is very spacious. I reckoned sixty of them on the Side of one Alley, and as many over against it; and fifty one in another Alley; the Alleys being about as broad as the Mall. The Gates of the Castle are of an extraordinary Height, covered with excellent Stones, measuring one, which makes the Height of it, I found it twenty six Foot long, and proportionably thick. I believe there are above a Million of Figures in profile, none in front: I speak of those which are graven on the Walls and Pillars. That which most pleased me, was the Ground, where the Azure and other Colours, which are like Enamel, appear as fresh, as if they had been laid on but a Month before. There are Temples so spacious, that three thousand People may stand on the Roof with ease. In the same Castle there is a Pond, the Water whereof is bitter, set about with fine Stones.

There are a great number of *Christian Copti's* in this Country, who have many Monasteries and ancient Churches, but poor. We have passed many Places where was neither Priest or Church, but only the poor People, like Sheep without a Shepherd.

An Account of the Porphyry Pillars in Egypt, by Dr. Robert Huntington.

Porphyry, an Account of it.

IT may be, I think, taken for granted, that there is no Quarry, or rather, Rock of Porphyry, in all the lower Parts of Egypt

‘ Egypt. For so far as the Nile overflows, is
‘ perfect Soil ; and the Boundaries of this o-
‘ verflow (which are never ten Miles from
‘ the Channel that I saw, generally scarce
‘ half of it ; and in some places but a Mile or
‘ two, the *Delta* excepted, which is univer-
‘ sally covered all but the North Side to the
‘ Sea, and a little to the East for some Miles
‘ above *Damietta*) are rising Hills of Sand,
‘ beyond which is perfect Desert, upon the
‘ *Africk* Side. [Higher South, I have been
‘ told, there are Rocks nearer the River, and
‘ in some places straiten it.] Under these
‘ Sands there is a yielding Stone, not much
‘ harder than Chalk, but not so White, and
‘ very easily managed, as at the Mummies
‘ deep spacious Vaults, which were the old
‘ Repositories for the Dead. And the like
‘ may also be said of those Cells or Sepul-
‘ chres, which are hewn purely out of the
‘ Rocky Earth, three Quarters of a Mile to
‘ the South of *Alexandria*. Albeit nearer to
‘ the Sea there are Stones of a harder kind,
‘ and with which they build, but by their
‘ mouldring away, as appears by the Re-
‘ mains of Houses, within the Walls of the
‘ City, ’tis plain they cannot endure the
‘ Weather, which is sufficiently corroding
‘ there. The Iron, which once plated their
‘ thick Wooden Gates, being mostly eaten
‘ away, and the deep Characters upon the
‘ Sides of these very Porphyry Pillars exceed-
‘ ingly defaced. Indeed about *Memphis*,
‘ that is, near the Pyramids, they have a
‘ milder Air, and the Hieroglyphicks cut in
‘ these Stones will last well enough, but if
‘ they are removed into a rougher, they will
‘ crumble and scale, as I found by Experi-
‘ ence : For having procured four Stones the
‘ best

' best marked with those Figures of Antiqui-
 ' ty I could meet with, and sent them down
 ' to *Alexandria*, in order to their Transporta-
 ' tion for *England*, I found them upon my se-
 ' cond Voyage into *Egypt* very much injur'd,
 ' being put into the Custom-House Yard,
 ' (where they lie still embargoed by the *Aga*.)
 ' But yet further into the Country, there are
 ' Mountains of harder Stone. In the *Nitrian*,
 ' now the Desert of St. *Macarius*, and not far
 ' from the Lake where the true Nitre incru-
 ' states on the Top of the Water, there are
 ' many, and some of them not utterly unlike
 ' Porphyry. That which nearest resembles
 ' its Colour, but not its Consistence, is the
 ' Vein that produces the Eagle Stone, of
 ' which there are many in the *Babr Batama*,
 ' a great Sand Valley.

' However I cannot pronounce there is
 ' no Porphyry hereabouts, for in the chief
 ' Monastery of the four now remaining, of
 ' three hundred sixty six, dedicated to the
 ' Blessed Virgin, the two Stones which
 ' secure their Entrance are of the like, if
 ' not the very same Substance, which I more
 ' particularly observed, upon the Account
 ' of their ingenious Contrivance: For the
 ' People lying otherwise at the Mercy of the
 ' roving *Arabs*, with these two Mill-Stones,
 ' for that's their make, thus make good the
 ' Gate, or Passage, into which they run
 ' them, and then drive a great Wooden
 ' Wedge between them on the Inside, which
 ' so fastens them that they cannot be mov'd
 ' but on the Inside: And of such a sort of Por-
 ' phyry is the noted *Sphynx*, that mighty
 ' Head and Shoulders yet standing by the
 ' Northern Pyramids. I have indeed been
 ' told of a place upon *Mount Sinai*, whence
 ' this

‘ this Porphyry came : And they pretend to
 ‘ shew the very Rock, where the two excel-
 ‘ lent double Rows of Pillars in the Church
 ‘ of *Bethlehem* were hewn : though I went
 ‘ away satisfied it was quite a different sort
 ‘ of Stone. Another tells of a Pillar of the
 ‘ same make, yet lying there, and if this be
 ‘ certain you need seek no further. Albeit
 ‘ I must tell you, that the Stones brought
 ‘ from thence with the Representation of a
 ‘ Buck (as ’tis termed) upon them, though
 ‘ Reddish, are of a much finer, and more e-
 ‘ ven Texture. Father *Carlo Francisco D’ Or-*
 ‘ *leans*, now Superior of the *Capuchins* at *Cai-*
 ‘ *ro*, who went three hundred Leagues up
 ‘ the *Nile*, told me of many Temples, Sta-
 ‘ tues and Pillars at that distance, though I
 ‘ can’t be sure he said there were any of Por-
 ‘ phyry ; but since it was in *Thebais*, why
 ‘ may we not suppose them of that Black,
 ‘ White, and Red, speckled *Thebaick* Marble,
 ‘ famous in the World, and wherewith the
 ‘ lesser Pyramid perhaps was crufted, yet to
 ‘ be seen upon the Ground about it, which
 ‘ when polished looks finely.

‘ Those which I have my self seen, are
 ‘ one of them at *Matarea*, three or four Miles
 ‘ East of *Grand Cairo*, and two at *Alexandria*
 ‘ just within the Wall upon the North side
 ‘ of the City, (for *Pompey’s* Pillar, as they
 ‘ call it, half a Mile without the Gate to the
 ‘ South, is quite of another Make and Mat-
 ‘ ter.) One of these is thrown down and
 ‘ broken in pieces, but was of the same Di-
 ‘ mensions for Length and Thickness, as the
 ‘ other. The *Franks* call them *Agulia’s*, the
 ‘ *English* particularly *Cleopatra’s* Needles, but
 ‘ the Inhabitants content themselves with
 ‘ the general Name of Pillars. They have

The Present State of

' no Basis or Pedistal above Ground, and if
 ' they ever had they must needs be very deep
 ' in the Earth. The Stone it self is some-
 ' thing more lively than the Porphyry of
 ' St. *John's* Font at *Ephesus*, much more vi-
 ' vid than those four tall square Pillars at *Tad-*
 ' *mor*, or *Palmyra*, which are each of them,
 ' I think, but of one piece; whilst all the
 ' rest exceeding many of another sort of
 ' Stone, are of several pieces, and round.
 ' The Clearness of its Complexion may per-
 ' haps be attributed in part to the Air which
 ' corrodes them, especially upon the North
 ' and East. The Hieroglyphick Character,
 ' with which they are engraven, is perhaps
 ' the aboriginal *Egyptian* Letter, long since
 ' worn out of common Use in the Country,
 ' as the *Samaritan*, so 'tis now generally cal-
 ' led, was amongst the *Jews*, and bears pro-
 ' portion with the *China*, now in Use, where
 ' each Character represents a Word, or per-
 ' haps a Sentence; and moreover it seems to
 ' be written in the same way from Top to
 ' Bottom, as may be seen by the Board I
 ' brought from a Door in the Village *Succara*,
 ' next to the Mummies, the largest Piece of
 ' *Egyptian* Writing perhaps at this Day in *Eu-*
 ' *rope*. I confess that in the Vaults, or
 ' Priests Chambers cut out of the Rock close
 ' by the second Pyramid, the whole Walls
 ' are inscribed therewith, but I speak of an
 ' Original. And if all that is there written
 ' were but exactly copied, it might be then
 ' Lawful to hope that the Language so long
 ' since Dead and Buried in the House of
 ' Bondage, might have its Resurrection in the
 ' Land of Liberty.

' That such vast Monuments might be re-
 ' mov'd from Place to Place is difficult indeed,
 but

‘ but not impossible; for some of these Mountains, from
 ‘ whence they are supposed to be dug are near the
 ‘ Red Sea; and Suez, which stands upon it, from Cairo
 ‘ is but two or three Days Journey, and the Nile less.
 ‘ How possible it is to convey mighty Weights by
 ‘ Water let the Obelisks of Rome declare, which
 ‘ were all of them brought from this very Country:
 ‘ And that such things may be done by Land too,
 ‘ tho’ not by every one, is plain enough, because
 ‘ we see they have been done. At Balbeck, which
 ‘ is fourteen Hours from Damascus (others say but
 ‘ seven) whither I went accompany’d by Mr. An-
 ‘ thony Balam and Mr. Joseph Verney, there is
 ‘ a Stone about sixty Foot long, on the North side
 ‘ of the Castle-Wall, and two more of sixty each;
 ‘ and I believe we saw the Way they travelled, hav-
 ‘ ing left one of their Company, tho’ not quite so
 ‘ big in the Road, as a Monument there to this very
 ‘ Day.

The Observation that Doctor *Huntington* makes, that the primitive Way of Writing among the *Egyptians* seems to have been the same as among the *Chinese* at this Day, has a great deal of probability in it, and he might have carried it further perhaps, and added that all Nations express’d themselves the same way Originally; for as Words were in use long before Letters were known, so there is no doubt every People fix’d upon some certain Characters to express their Words, and to record such Actions as they thought deserved it; and these were as generally understood as their respective Languages. It was a kind of short Hand, where every Character express’d a Word, and some times a Sentence; and these Characters obtain’d the Name of *Hieroglyphicks*. But when that more certain way of composing Words by Letters came in use, ’tis no wonder that *Hieroglyphicks* were laid aside, nor can it be expected we should interpret those mysterious Characters any further than the Antients were pleased to interpret them to us, as they have done in some few Instances, unless some of the Learned in the primitive Ages should rise again to instruct us. From entire Characters the Antients proceeded to write the Consonants of every Word, and left the

Remarks
on the
antient
Hierogly-
phicks.

Reader to supply the defect of Vowels ; and thus, it seems, were the Scriptures of the *Old Testament* penn'd, which People beginning to read variously, some of the Learned added Accents, or Marks to supply the Place of Vowels, and thus the *Hebrew* is written at this Day ; but every other Nation almost has introduced Vowels, which is found much the most easy and intelligible way of Writing, and there seems to be little room left for further improvements on this Article at present.

From Doctor *Huntington's* Observations, and some other learned Gentlemen upon Marble and Porphyry, it seems pretty evident that the Antients had not the Art of casting Stones in imitation of them, as has been suggested by some Writers ; and that the true Porphyry is very scarce, tho' there are some kinds of spotted Marble which resemble it so nearly, that an unwary Eye may be deceiv'd, particularly that which has pass'd for Porphyry among the Ruins of *Tadmor* or *Palmyra* is another kind of Stone, according to the Doctor, tho' several Gentlemen who view'd those Ruins, it seems, took it for such. But whether the Porphyry used at *Alexandria* and in other noble Buildings in *Egypt* were dug in the *Arabian* Mountains to the Eastward of the *Red Sea*, or in *Thebais* call'd *Upper Egypt*, I find is very uncertain, tho' the general Opinion has been that *Thebais* afforded the finest Stone in the World, and the most curious Marble has obtain'd the Name of *Thebaick* Marble. How those vast Columns and Obelisks were brought either from *Thebais*, or the *Arabian* Mountains, the Doctor does not pretend to inform us ; but having concluded there is no such thing as cast Marble : He says, we may be assur'd the Antients had Carriages which would transport such a vast Bulk from one Place to another, because we find those Pillars in Places far distant from any such Rocks, or Quarries from whence they were hewed ; and there is no doubt they had such Carriages, if there never was any such thing as cast Marble ; but it were to be wish'd the Antients had left us some hints upon what kind of Carriages, or with what draught Cattle they were.

were able to carry such a prodigious Bulk and Weight by Land as *Pompey's* Pillar is said to be.

I shall conclude the State of *Egypt* with the Account Mr. *Thevenot* gives us of the annual Present the *Grand Seignior* sends from *Grand Cairo* to *Mecca* with the Pilgrims, which amounts to one third of the value of the Revenues of this Kingdom. All the particulars contain'd in this Present are by the *Franks* call'd *Mahomet's* Vest, and are wrought in the Castle of *Cairo*.

At the time appointed for the Caravan to prepare for *Mecca*, the Presents are brought with great Solemnity from the Castle, through the City to the Palace of the *Emir Adge*, who is Captain of the Caravan of Pilgrims, which our Author had the Opportunity of seeing perform'd. In the beginning of the Procession came the Servants of the *Beys* or Lords of *Cairo*, followed by the *Chiaux*, *Azapés* and *Janizaries*; and after them the *Beys* in Person, of whom the *Emir Adge*, and several other Officers, had rich *Costans*, or Coats on, presented them by the *Bassa* on this Occasion: Then came the *Janizaries* of the *Divan* followed by Men carrying four very long pieces of Crimson Velvet, embroider'd with *Arabick* Letters of Gold as large as ones Finger, and others carried a large Door-piece of Velvet embroider'd in the same manner; after these came a Camel well harness'd, carrying a great Pavilion or Tent of Crimson Sattin embroidered with Gold, and shap'd like a Bell, with a great gilt Ball on the top of it; then a little square Pavilion, carried by a Man, and some other Utensils, which were all to be employ'd in hanging and adorning the *Caaba*, or little Temple of *Mecca*: After these great Numbers of Banners and Colours were carried in Procession, all the *Santo's* with Drums and Musick attending them; the People in the mean time pressing and crowding to touch the Sacred Utensils, and those that could not get near enough threw a piece of Linnen to touch them, holding one end in their Hands that they might draw it back again; and it is not to be conceiv'd with what Devotion they would kiss the thing that had touch'd but a Rope employ'd in the sacred Present, which

The Pilgrimage from *Cairo* to *Mecca*, with the *Grand Seignior's* Present.

was

was to adorn the Place they esteem most Holy.

These Ornaments being lodg'd at the Palace of the *Emir Adge*, two Days after he went out of Town encamping near the City. The Cavalcade on this Occasion was not very different from the former, only there were six Field Pieces, which the *Emir* always carries with him on these Expeditions: There were also a great many little Children mounted on Camels and Horses, who were the Sons of the *Emir's* Officers, and several Camels loaden with Provisions for the Journey. A multitude of *Santo's* in strange Antick Habits also follow'd dancing and scruing themselves into a Thousand ridiculous Shapes and Postures, like Masquers at a Carnaval, as our Author expresses himself. At length came the Blessed Camel which carried the Pavilion above mention'd, richly dress'd out, with another to relieve him when he was weary.

Five Caravans of Pilgrims annually.

It is wonderful, our Author observes, to see the multitudes which come from all Places to perform this Pilgrimage, there being no less than five Caravans of them (*viz.*) That of *Cairo*, which consists of *Egyptians*, and of all those that come from *Constantinople* and the Neighbourhood of it. That of *Damascus*, in which are all the Pilgrims of *Syria*. That of the *Magrebius*, or those who come from the Westward, consisting of the Natives of *Barbary*, *Fez* and *Morocco*, who meet at *Cairo*, and those of *Persia* and *India*. Those who come from *Fez* and *Morocco* undergo the greatest Fatigue, travelling by Land over large Desarts, in which they employ a whole Year, and one half of them usually die in the Journey. The Caravan of *Cairo*, our Author says, was very numerous when he was there; there being in it four *Beys*, or Princes, and several other great Lords, besides an hundred thousand other Pilgrims, as was given out; but he understood afterwards they did not amount to a fifth part of that Number. The *Emir Adge*, or Captain of the Caravan has usually fifteen hundred Camels to carry his Baggage, and sell to those who lose their own, for many of them die in the Way, and he has five hundred Camels also to carry Water only.

The *Emir Adge* having encamp'd some time close

close to the City, remov'd twelve Miles further to the *Birque*, being a great Basin, or Reservatory of Water, about twelve Miles to the Eastward of *Cairo*, and is the Rendezvous of all the Caravans. The *Emir Adge* decamp'd from thence on the eighth of *August*, it being the Custom for the Caravan of *Cairo* to set out seven and fifty Days after the beginning of the *Ramadan* that they may be at *Mecca* at the time prescrib'd : The next Day, being the ninth of *August*, the Caravan of *Magrebius*, who come from the Western Part of *Africk*, set forward ; these do not depend on the *Emir Adge* of *Cairo* but have a Chief of their own. They travel chiefly in the Night to avoid the Heat, which is insupportable, and when there is no Moon they have Men who carry Torches, and either in their Camps, or on the March, that infinite Numbers of Lights which are spread over the Desarts make a noble Illumination.

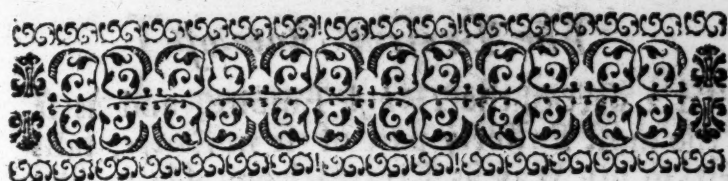
There are other Reasons for going this Pilgrimage to *Mecca* besides pure Devotion : Many go upon the Account of Trade, Merchandize being brought thither from almost every part of the known World ; and some go, 'tis said, to escape the Punishment of their Crimes : For let a Man have been guilty of the most notorious Facts, he is never call'd in Question if he makes this Journey afterwards, but obtains a general Indemnity, and the Character of a Saint, on Account of the Fatigue and Hazard he has undergone to see the Holy Place. But whatever may be the true Inducement to the undertaking this Journey, all perform it with abundance of seeming Devotion, repeating or singing some Verses of the *Alchoran* all the Way they go ; and bestowing their Charity according to their respective Circumstances : As to their Behaviour when they arrive at the Holy Place I have given an Account of it already in treating of the *Persian* Pilgrims.

About six Weeks after the setting out of the Caravan from *Cairo*, it being computed that they are ready to return, an *Aga* marches from *Cairo* to guard the Fresh Provisions which People send to their Relations in the Caravan ; all which are seal'd up to be deliver'd to those they are directed. The *Aga* has a great Number of Camels assign'd him for this Service ;

vice ; and usually meets the Pilgrims half Way, being very well paid for his trouble. The Year our Author was in *Egypt* the Caravan return'd and incamp'd at the *Birque* twelve Miles from the City on the thirteenth of *November*, and the Caravan of *Magrebius* arrived there the Day before ; several People came from *Cairo* to the *Birque* to meet their Friends and welcome them Home ; and upon these Occasions they Salute and Kifs all they know five or six times ; and indeed, there is nothing to be seen in the City but kissing and congratulations for five or six Days successively, or else People lamenting the Death of their Relations who died in the Journey.

The Pilgrims are forty five Days in their Journey from *Cairo* to *Mecca*, and as many in returning, besides the time they spend there ; but they make very easy Journeys, often stopping to unload and load their Camels, of which many die as well as of the People. They find but little Water in the Way, and that exceeding bad, and Fresh Provisions they meet with none but what they carry with them. What incommodes them most are the Hot Winds, which frequently suffocates, or otherwise destroys them : In one Day, it seems, their dy'd several hundreds of Pilgrims by the Hot Winds in this Journey ; and not less than six thousand belonging to the Caravan of *Cairo* died by one Misfortune or other. It is no uncommon thing, as our Author relates, to hear a Man singing some Verses of the *Alchoran*, and in a Moment see him drop down Dead from his Camel : And those who return alive are so alter'd and extenuated that they can hardly be known by their Friends ; notwithstanding which there is not a Year but many Women and Children perform this Pilgrimage.

Those who have made this Journey are called *Adgi*, or Pilgrims, and are in great esteem in the Countries where they live ever after. The *Emir Adge* amasses vast Sums in this Command ; for besides his other Profits he is Entitled to the Effects of all that die in the Journey, of which Perquisite alone he made three hundred thousand *Piaftres* this Year, there were so many of the Pilgrims that died : He is also Supreme Judge of all the People under his Charge during the Expedition.

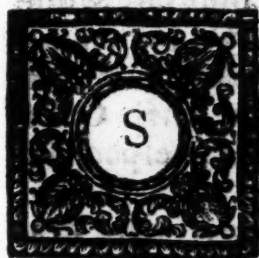


THE
PRESENT STATE
OF
TURKEY
IN
EUROPE.



CHAP. I.

*Treats of Crim and Little Tartary, and of
Oczakow, or Budziack Tartary.*



SINCE most of the principal
Towns in *Crim* and *Little
Tartary* are garrison'd by the
Turks, and the *Cham*, or *Han*
of *Tartary* is a Vassal of the
Grand Seignior's, and as sub-
ject to be deposed by him as
any other of his *Viceroy's* : This Country up-
on second thoughts, may very properly be
Vol. V. M stil'd

stil'd a part of the *Turkish* Empire, and as it is the most Easterly part of it in *Europe*, falls first in my Way as I travel from *Asia* to the Westward.

Oczakow
and Bud-
ziack Tar-
tary.

A late Traveller who went from *Bender*, a City upon the *Niester* in *Bessarabia* through *Oczakow*, or *Budziack Tartary*, and from thence through *Little Tartary* and *Crim* into *Koban* and *Nogaian Tartary*, gives us as good an Account of these Countries as I have met with. He relates, That he set out from *Bender* the fourteenth of *November* 1711. passing through several Villages of *Moldavians* and *Walachians*, who chose rather to live under the Dominion of the *Han* than of their own Princes impos'd on them by the *Grand Seignior*. The next Day he arriv'd at *Palanka*, a little Town with a ruinous Castle, situate on an Eminence near the *Niester*; from hence he travell'd over a Desert about thirty Leagues broad, being a part of *Akerman Tartary*, where he met with no Inhabitants, but some Drovers of Horses kept by the *Tartars*; who lead the same wandering Life the *Nomades* did of old, having neither Houses or settled Habitations; but dwell like their Ancestors, in Travelling portable Villages with their Waggon and Tents, in which they keep their Wives and Children, while some of them are always employ'd in making Incurfions into the neighbouring Countries. Their usual Food is the Flesh of their Oxen and Horses, Cheese and Milk, especially that of Mares.

Oczakow
City.

On the twentieth of *November* our Traveller reach'd the Town of *Oczakow*, situate near the Mouth of the *Boristhenes*, in the Latitude of 46 Degrees odd Minutes. The
Town

Town is commanded by a *Bassa*, and stands on the side of a Hill surrounded with a thick Wall, but is not very large, and on the top of the Hill there is a Castle. From hence he travell'd over a Defart of fifty Leagues to the Town of *Precop*, which stands on the *Isthmus* ^{*Precop*} City. of the *Taurica Chersonese*, now *Crim Tartary*, but by the Natives this Town is call'd *Hor*, or *Hor Capi*. It consists of some miserable Houses made of Stakes and Branches of Trees, cover'd over with Mud or Cow-Dung, as most of the rest of the Houses of the Country are. Here is a Line or Intrenchment cast up quite cross the *Isthmus*, in the middle whereof is a square Tower, through which there is an Opening that serves as a Passage in and out of the Town, and is secur'd by a great Gate, and the Line above-mention'd serves as a Ditch to it on the North West, and is defended by several little Towers built at equal distances. The Castle is but weak and in ill repair, having about eighteen pieces of Iron Canon upon the Works, and a Company of *Fanizaries* for the Garrison.

The second Son of the *Cham* is stil'd by the *Tartars*, *Hor-Bey*, or Lord of *Hor* (*Precop*) His Revenues arise from some Salt-Pits in the Neighbourhood of the City, and by the Duties of a certain Liquor called *Boza*, made of Millet, Flower and Water, which ferments together, and is strong enough to fuddle a Man. The *Hor-Bey* has no Authority in the Castle: This, and all the other fortified Towns which surround *Crim Tartary* being garrison'd by the *Turks*, and neither the *Cham* or his Son have any Authority in them, nor are ever permitted to lodge in the Castles. The Palace of the *Hor-Bey* at *Precop* is an ordi-

nary Wooden House, and nothing about it which deserves a particular Description.

Crim Tartars, their Food.

Bread is very scarce here, the *Tartars* seldom eating any, but live upon Milk, Cheese and *Shorba*, the last is a savoury Dish mention'd already, composed of little pieces of Meat boild with Wheat and Barly, high season'd with Spice, and butter'd ; and you are sure to find a Kettle of Milk over the Fire in every House. From *Precop* our Traveller went in three Days to *Kuslowe*, a pretty large Port Town, inhabited by *Turks*, *Tartars*, *Armenians* and *Jews*, and surrounded by a ruinous Wall. Here are several *Turkish Mosques* built of White Stone : The *Greeks* and *Armenians* have each of them a Church also, and the *Jews* a Synagogue. The *Turkish Saiques* import hither Rice, Coffee, dry'd Figs, Raisins, Dates, Cloth and Stuffs, and return back loaden with Slaves and Corn.

Their Trade.

Bachiserai City.

On the first of *December* he arriv'd at *Bachiserai*, the Capital of *Crim Tartary*. It is an open Town, situate between two Mountains which serve instead of Walls : It is well peopled with *Tartars*, *Armenians*, *Greeks* and *Jews*. The three last pay to the *Cham* a Crown a Quarter, but the *Tartars* are excused from all Taxes, except ten out of every hundred Slaves they take in their Excursions. The Houses in this Town are the best in the Country, and their *Mosques* of White Stone some of them cover'd with Lead. Their *Hans* or *Caravansera's* are convenient enough, and their Water excellently good.

The Han's Palace.

The *Han's* Palace here, is a large irregular Building, but commodious enough, at the entrance into the great Court are two fine Tombs of the *Chams* who have been buried there,

there, which it seems, does not happen often, for they are generally depos'd and banish'd to the Isle of *Rhodes*, where they lay their Bones. This Prince Coins small Money of five *Aspers* value. His Guards are about twelve hundred, and paid by the *Grand Seignior*: When the Porte enters into a War, the *Cham* and his Subjects are oblig'd to march against the Enemy; *Crim Tartary* furnishes thirty thousand Men: Those of *Akerman* and the Desarts between *Oczakow* and *Asoph* twenty thousand Men; and the *Nogaians* usually find more than both of them, tho' these are Volunteers, and can scarce be call'd Subjects to the *Han*: All of them go into the Field more on account of the Plunder, than out of any sense of Duty to their Prince. They receive no Pay, and take no other Provision with them than some *Talcan*, being Flower made of *Cummin*; and of this they carry twenty or thirty Pounds in a Leathern Sack fasten'd behind their Saddles: When they can get any Mares Milk they dilute the Flower in a Wooden Dish, and when they can't meet with Milk, Water serves their turn: And this is all the Provision they have sometimes for a Month together, unless they plunder some Village in their Way where they find Meat and Bread; for tho' they are not much us'd to Bread, any thing goes down with them on their Incursions, when their Appetites are so keen, 'tis said, that they will eat in one Day as much as would serve them several Days.

Forces.

The *Cham*, our Traveller relates, had but a small number of Women, guarded by four Black Eunuchs; and the *Tartars* in general he observ'd, contented themselves with one Wife,

Persons
of the
Crim Tar-
tars.

Wife, tho' allow'd four, and seldom touch'd their Female Slaves, as their Law permits; but chose to sell them to the *Turks*, who give a very good Price for them: One reason whereof may be, that they have not the same notions of Beauty as the *Turks* and other Nations have, for Beauty with them consists in little Eyes sunk deep in their Heads, Black thick Eyebrows, a large flat Nose and Face, and a short punch Shape; which is the general make of these *Tartars*: and 'tis observ'd, that, tho' their Eyes are not beautiful, yet they are very sharp and piercing, and a kind of natural perspective, being able to distinguish Objects at a surprizing distance.

Nobility. The *Cham* does not confine his Children as the *Grand Seignior* does; but each of them has a distinct Court, and some Military Employment assign'd him. The eldest Son is stil'd *Sultan Galga*, which is equivalent to the Title of *Dauphin* in *France*. The second Son is call'd *Hor-Bey*, Lord of *Hor*, as has been observ'd already; and the third *Noradin Bey*: The rest have their Titles from some Places in *Akerman Tartary*. There are besides four sorts of Nobility among the *Tartars*. The first are stil'd *Ghereim Myrsa*. The second *Zidgirt Myrsa*. The third *Mansir Myrsa*: And the fourth *Kaiha Myrsa*. The Heads of these four are call'd *Chirim Beys*; and our Author compares them to Dukes, without whom he says, the *Cham* cannot undertake any thing. These *Chirim Beys* and principal *Myrsa's* are the Generals and Officers of the *Tartars*; and their People voluntarily march under their Command, without receiving either Pay, Horses, Cloathing, or Subsistence from the *Grand Seignior*, or the *Cham*: Their share of Plunder

Plunder is the only Pay they expect. Upon the least Intelligence of a War, or an intended Incurſion, they immediately aſſemble, and don't fail to ſhew their Approbation of it, by treating the Meſſenger who brings them the News: Then, according to our Traveller, they ſay a Domeſtick Prayer, deſiring God would proſper the Expedition, and grant them abundance of Slaves, fine Boys, and handſome Virgins from the Infidels, and a good ſhare of other Booty: To which Petition the Wives and Children and all the Family ſay, *Amen*. After which, taking their Horſes and Arms, and the Bag of Meal above mention'd, they march to the general Rendezvous.

When the *Cham* joins the *Turkiſh* Army, he has immediately Audience of the *Grand Seignior*, or of the *Vizier*, if he be not in the Field: By whom he is magnificently entertained, and according to an antient Cuſtom ſeveral hundreds of Oxen, and ſome thouſands of Sheep are roaſted whole; and being impaled on Stakes ſet obliquely in the Ground at equal diſtances, and regularly intermix'd with Pyramids of thin large round Loaves, and diſpos'd in right Lines forming ſeveral Allies; the *Tartars* at a certain Signal made, run and ſeize all the Fleſh and Bread, which is carried off clear in leſs than half an Hour, as a Specimen of their Dexterity in plundering, before the *Grand Seignior*, or the *Vizier*. After this they have no other Proviſion given them, but ſubſiſt on the Booty they take. The *Nogaians* beſides their *Talcan*, or Flower, carry Cheeſe made of Mares Milk, and Horſe Fleſh dry'd in the Sun.

They

They all wear a short Cloak made of hard Felt, which reaches no lower than their Waists, and has a stiff Collar which stands up about their Necks ; and this little Cloak is call'd *Circass Yapungi*: It turns easily about the Neck, and they always oppose that part of it which is close, to the Wind and Weather. They take two or three Horses with them to carry their Slaves and Plunder off, or remount themselves if the Horse they ride happens to fail ; and whenever they lose a Horse, they immediately make a Feast of him, inviting all their Comrades to the delicious Morsel. Their Horses have no other Provision than what they find in the Field, and are no less used to Hardships than their Masters: They will scratch up the Snow with their Feet to come at the Grass, and will Feed on the Bark of Trees, and the ends of the Branches, where they can meet with nothing else.

Thus the *Tartars* live upon the March through their own Desarts, but soon change for Better Diet when they come into a *Christian* Country ; and where they meet with any *Tartarian* Villages in their Excursions or return, such is their Hospitality, that all is in common: There is no House but they may enter as freely as their own, and are as well receiv'd and serv'd as if they were at Home. A Brother *Tartar* no sooner appears at the Gate but the Master or his Slaves come and take his Horses, giving them Hay, of which every Family provides a good Stock against Winter ; and the *Conach*, or Stranger, is treated with *Shorba* and boild Milk. In the Army the *Tartars* associate themselves by tens and twenties, dividing their Plunder equally

qually amongst them, as they do the Tobacco and Food they meet with, let the quantity be never so small, and their Justice and Fidelity in this particular are very remarkable ; but the Tribute of ten Slaves in every hundred they take, which they are obliged to give the *Cham*, is not so religiously paid. Those Slaves which are taken by the Sons, or Servants of a *Myrfa* belong to him. When the *Tartars* meet with any considerable Booty, they make no scruple of leaving their Captain and carrying the Plunder to some place of security, and as soon as they have lodg'd it safely return again to their Colours.

Our Traveller went from *Bachiserai* to *Almagick Serai*, being about five Leagues. This is the usual Residence of *Sultan Galga's* the *Cham's* eldest Son : Here he met with Wine of the growth of the Country not inferior to *Burgundy*, or *Champaign*, and so plentiful that it was sold for less than two Pence a Bottle. From hence he travell'd to *Chislick*, the Seat of *Cepbenza Myrfa*, to whom he was recommended. He found the *Myrfa* sitting by a good Fire, and making our Traveller sit down by him, he call'd for Pipes, Tobacco and Coffee : In the mean time a Dinner was prepar'd in the *Haram*, or Womens Apartment ; for the Female Slaves generally dress the Provision here, and putting the Dishes into a turning Box, like those in Nunneries, they are taken from thence by the Male Slaves. The Entertainment consisted of three Dishes, namely, *Pilo*, a broil'd Pike, and a Ragout, which our Traveller took for Veal, but it prov'd to be a piece of a young Colt, which was so well dress'd and disguised that he eat heartily of it : The *Myrfa* also

The Present State of

call'd for Wine for the Stranger, tho' he drank none himself : It is not usual, he observes, among the *Mahometans* to commend any Dish, or press the Guests to eat of this or that, but every Person is left to his Liberty to eat what he pleases. However Horse Flesh is in such esteem among the *Tartars*, that whenever they make a Present to a Man of Quality, it does not consist in Game or Wild Fowl, but part of a young Colt ; and at all Festivals, such as are made at a Marriage, or Circumcision : This is one Dish if it can be procur'd.

Educati-
on of the
Noble
Tartars.

The *Myrsa* having entertain'd our Traveller at Dinner and Supper, retir'd into his *Haram*, and our Author being shewn his Lodging, one of the *Myrsa's* Sons brought him a Bottle of Water, a Pipe and Tobacco upon a *Turkish* Table, and a couple of Candles, and then left him to go to rest. The Stranger acquainting the *Myrsa* with it the next Morning, and declaring his surprize, that a Man of his Quality should employ his Son in such Offices when he had so many Slaves about him : The *Myrsa* reply'd, That he thought young Men, let their Quality be never so great, ought to accustom themselves to mean Employments and laborious Works, because it might be their Fortune one Day to be made Slaves themselves, either by Poverty, or the Chance of War, and if they were effeminately bred their Fortune would than be insupportable. That the *Cham's* eldest Son *Sultan Galga* was himself enur'd to the greatest Labours and Fatigues, and did not live better in the Field than the meanest *Tartar* : That he himself was the Son of a *Myrsa*, who left him but a very slender Fortune,

tune, but he and his Brothers got what they had by their Sabres and their Bows in the Incursions they made : That some of his Sons must do the like ; and that his eldest was in a little time to march towards *Circassia*, with which Country they were at War, on Account of their having refused to give the annual Tribute of Slaves and Horses which they used to Pay ; and that the present *Tartar Cham* had been deposed for some time, on Account of Misconduct in a late Expedition against the *Circassians*, in which he lost forty thousand Men.

The *Myrsa* also acquainted our Traveller, that he was about sending one of his Slaves, who was a Native of *Circassia*, and to whom he had given his Liberty, to buy Slaves in that Country : And it being demanded how he could Trade thither in time of War, and if he was not apprehensive the *Circassian* would keep his Money and never return : The *Myrsa* reply'd, That the Commerce for Slaves and Horses was never interrupted by a War ; for that Nation had a particular regard to Merchants. And as to the *Circassian*, he had a Wife and Children in their Territories and liv'd at his ease, so that he was not at all apprehensive of his running away and defrauding him : And that this Trade for Slaves was wholly managed by such *Circassians* as were settled in *Crim Tartary*, and about *Taman* and *Temrock*, or by the *Armenian Merchants* : For the *Turks* themselves dare go no farther than the Sea Ports of the *Black Sea*, or *Palus Mæotis*, and there receiv'd the Slaves from their Factors. And here it appears, that the *Christians* themselves are frequently the Brokers for *Christian* Slaves, and sell them

Trade of
the *Tartars*

Christians
Factors
for Slaves
sold to
the *Turks*.

to *Mahometans*, tho' they are morally sure that nine in ten of them, especially the Women and Children, will renounce their Faith, and embrace *Mahometanism*. And no doubt many *Christians* who are engaged in this Traffick apprehend it to be as Innocent as our People do to buy the Sons and Daughters of the Natives of *Affrick*, stolen from their Parents, or taken in War, and selling them again to the *Catholick Spaniard* to work in the Mines. Such an Influence has Almighty Gain over the Consciences of Men, That the most unjust and inhuman Practices shall appear innocent and laudable. Whole Societies and Nations engage in the most scandalous and barbarous Practices without reflecting on the flagrant Villany, or once condemning themselves for it, when blinded by a trifling Interest. But to proceed, our Traveller went next to *Karason*, a great Town about two Leagues from the Seat of *Cepherfa Myrsa*. The Houses are low and built of Wood; but there are some handsome *Hans* or *Caravan-sera's*, and four *Mosques* pretty well built of Stone. The Inhabitants consist chiefly of *Armenians*, *Greeks* and *Jews*; and the Place is considerable on Account of its being the greatest Horse-Market in *Crim Tartary*. From hence our Traveller went thro' *Crim*, or rather the Ruins of it; for there are not Houses enough standing in that antient Town to make it a tolerable Village. The next Town he came to was *Cassa*, antiently call'd *Theodosia*, which is the largest City, and has the greatest Trade of any Place in *Crim Tartary*. It is situate in 44 Degrees odd Minutes of North Latitude, on the East side of the *Peninsula*, and gives Name to the Straits near which

Crim City.
in Ruins.

Cassa City.

which it lies : It is cover'd on the North West by high Mountains, at the Foot of which it is very agreeably, and advantageously situated, extending it self to the South East along the Sea Shore. It retains a great deal of its antient Beauty, having the same Walls that were built by the *Genoese*, and there are still *Latin* Inscriptions to be seen on some part of them. The finest *Christian* Churches here have been converted into *Mosques*, or destroy'd to build *Mosques* with their Materials : The rest have been either given or sold by the *Turks* to the *Greeks*, or *Armenians*; of which the *Greeks* have seven, and the *Armenians* twenty, but one half of them are ruinous : Most of them were built by the *Genoese*, as appears by their Arms, which are still remaining in several Places, as well as the Paintings of their Saints : But all their Statues and emboss'd Images have been destroy'd by the *Greeks* and *Armenians*, as well as the supernumerary Altars which were plac'd there by the *Roman Catholicks*, according to their Custom.

The Harbour of *Cassa* is not so safe at present as it is generally represented, being almost choak'd up for want of cleaning, it stands in need of a Mole also to defend it from the South East Wind, which often forces Vessels on Shore here. From hence our Author went to *Fegnicalè*, another Sea Port, but not capable of entertaining large Vessels. This, as well as all other fortified Places, is commanded by a *Turkish Bassa* : It is surrounded by a Wall of hard Stone, but is not very large, and the Fortifications are irregular. The Castle is seated on an Eminence to the South West of the Town, and terminated

Taman.

terminated by a Platform, on which are planted several Brass Cannon: This Castle commands all Ships of any Burthen which pass through the Strait of *Cassa*. From hence our Author pass'd over the Strait to *Taman*, which stands in *Koban*, or as some call it, *Nogaiian Tartary*. *Taman* is a little but well peopled Town; the Inhabitants consisting for the most part of *Armenians*, *Georgians*, *Mingrelians* and *Circassians*. The Castle is thought to have been built by the *Genoese*, there being the Arms of some of their Consuls found there. It is but of small Strength, and garrison'd only by a Company of *Janizaries* commanded by their *Tchorbadgi*, or Captain.

Temrock.

From *Taman* our Author travell'd Northward to *Temrock*, between which Towns he observ'd some considerable Ruins; but the Houses in the Villages are like those mention'd above, being made only with Stakes and the Branches of Trees daub'd over with Clay, or Cow Dung, and along the Road there were several *Tumuli*, or little Hills, like those we meet with in several parts of *England*. *Temrock* is about ten Leagues to the North of *Taman*, and inhabited by the same kind of People, and on the North there stands an old Castle garrison'd by a Company of *Janizaries*. *Temrock* is only considerable for its Trade in Hides, Caviar, Honey and *Circassian* Slaves and Horses, which pay two and half *per Cent*. Duty to the *Grand Seignior*, and one and an half to the *Cham*. The Duties which these two last Towns pay, together with the Capitation Tax requir'd of the *Christian* Inhabitants, amount one Year with another to five and twenty thousand Crowns. This Province is call'd *Ada*, and extends a
great

great way North, South and East, being inhabited by the same kind of People as live in the above said Towns, who have fix'd Villages adjoining to the moveable Hords of the *Nogaians*.

These *Nogaians* extend themselves between the *Palus Mæotis* and the *Caspian Sea*, keeping at about the distance of thirty Hours, or Leagues, one Hord from another, sometimes they approach nearer. From South to North they are reckon'd to extend from the River *Trimelys* to *Cara Koeban*, tho' 'tis observ'd they have very little regard to Limits, but range wherever they are dispos'd. They seldom apply themselves to Tillage, or make any Bread, tho' they eat it heartily when they come at it; but, like the *Crim Tartars*, prefer Horse Flesh to all other Food. They are govern'd by *Beys*, or *Myrfa's* of their own Nation, or by such as the *Cham* of *Crim Tartary* deputes from thence: The *Turks* look upon the *Tartars* in general to be almost as impure as the *Christians*, tho' they profess the same Religion, because of their Nastiness, and their negligence to perform their Ablutions as the Law requires; but if we can dispense with a little Uncleanliness, our Author observes, that we cannot travel so cheap in any Country as in this; for he did not pay more than two Shillings a Day for the Horses he hir'd and the Man that went with him to bring them back; and their Hospitality is so great, that they will not suffer a Traveller to pay any thing either for Man's Meat, or Horse Meat: However, they will accept a little Present of Tobacco, or the like, very gratefully, and frequently return something in lieu of it.

Nogaians
Tartars
subject to
the *Han*.

The

A Tartar
Village
describ'd.

The first *Keddi*, or Hord, our Traveller arriv'd at, he compares to a large Sheep-Fold defended by a thick Felt, supported by long Stakes on that side the Wind blew, and there was an Awning like those the Sailors make on board their Ships to defend them from the Weather ; under which their Calves, Lambs and Colts, the tenderest of their Cattle, were shelter'd. It was then very cold, the Rivers being frozen over, and the Earth cover'd with Snow : In the middle and on the outside of this Fold stood their Tents, shap'd like Beehives, and a hole at the top to let out the Smoak, the Fire being made in the middle of the Tent, round which they lye. They have also Waggon in their *Keddies* to transport their Tents and Baggage, with their Families, from place to place, which are drawn by that sort of Camels call'd Dromedaries, with two Bunches on their Backs, according to our Traveller, which he says, are very common in this Country. They keep their Horses purely for the Saddle, which are as ugly in their kind as their Masters, but indefatigable ; our Author relates, that he travell'd according to their Custom Night and Day, resting but five Hours in forty eight, without changing Horses. When he came to the end of his Stage he found the People a-sleep, except one Tent without the Fold, where they kept Guard, for as they make frequent Incursions on the *Cossacks* and *Circassians*, carrying off whole Villages, Men, Women and Children, with every thing that's portable ; these People sometimes return the Visit, surprizing them in the Night and carrying off all their Cattle. But to proceed, our Traveller's Guide being known to

to the People of the *Keddi*, he met with a very kind reception, and being desired to sit down on a piece of Felt in one of the Tents, the Master of it directed Supper to be got ready, whereupon his Son, a little Monster (worthy of such a Father, says our Author) brought in some Cheese, or dry'd Mares Milk, which he diluted in a little Porringer for them to drink, and a piece of cold Horse Flesh which had been slightly broil'd to eat, which he laid upon the Coals again : The *Conak* or Landlord was so Civil, it seems, to offer to call up his Wife to dress their Meat, but her attendance was dispens'd with ; however, there was nothing but a poor Curtain which parted the Room, on the other side of which the good Woman lay ; so that the *Tartars* do not seem so very careful of the Chastity of their Females as the *Turks*, having no Bars, or Partitions to keep the Men at a distance from them. Our Author relates, that he went with his Guide to another *Keddi*, where his Guide's Habitation was. At the Door there met them a young *Tartar* as deform'd as himself, who call'd him Father : He was pack'd up, as our Author expresses himself, in a furr'd Garment made of Lamb-Skins sew'd together, and girt about the middle with a Leathern Strap, with a Cap made of a Skin : He kiss'd his Father's Hand, and took their Horses, and immediately after the Wife and Daughters appear'd, who seem'd very eager to pay their Duty to him as the Son had done. Their Furrs were not at all richer than the Young Fellow's, but something larger in the Sleeves and Body, and not so long, which gave our Traveller an Opportunity of seeing their under Petticoats of

Habits
of the
Nogaians
Tartars

coarse Calicoe; under these they had Drawers down to their Heels, after the *Turkish* Fashion, with Shifts which hung down over them abominable dirty; insomuch that our Author thinks they very well deserve the Appellation of Nasty, given them by the *Turks*: Their Heads were cover'd with Handkerchiefs, which they could just discern had been White, but were as foul as their Drawers, or Shifts, they were so tyed upon their Heads that the ends form'd a kind of Tuft: Their Hair hung down in two Tresses over their Shoulders, and there Eyes were larger than the Men's; nor were their Noses so short, but their Faces were flat and square, which is generally the make of the *Tartarian* Womens Faces: In short, their Countenances are not altogether so shocking as the Mens.

The Reader has observ'd, That the *Palus Mæotis*, and a Line drawn from thence, or from the Mouth of the River *Don* to the River *Oby*, are generally held to be the Boundaries between *Europe* and *Asia*, and consequently that the City of *Asoph* which stands on the Eastern Bank of the River *Don*, ought to have been taken notice of in *Asia*; but as it was omitted there, and borders on *Little Tartary*, and the *Nogaians* I am now speaking of, who are subject to the *Han*, I shall take an Opportunity of describing the Situation of that important Town in this Place.

Asoph is situate in 42 Degrees odd Minutes North Latitude, at the Mouth of the River *Don*, or *Tanais*, which there discharges it self into the *Palus Mæotis*. This Town the *Muscovites* took from the *Turks* and fortified it, whereby they open'd a Communication with the *Palus Mæotis* and the *Black Sea*, and consequently

quently with *Constantinople* it self, whither the *Czar* sometimes sent his Ships of War, to the great Terror of the *Turks*, who had long been in the peaceable Possession of those Seas. The *Turks* therefore having gain'd an Advantage of the *Muscovites* in the Year 1711. and hemm'd in their Forces near *Felixin* on the River *Pruth*, not far from the Place where that River discharges it self into the *Danube*, the *Czar* with his whole Army was reduc'd to great Distress, and in danger of being famish'd: The *Czar* therefore to extricate himself out of these Difficulties consented to deliver up *Asoph* again to the *Turks*, and to demolish all the Forts he had erected at the Mouth of the River *Don*, or *Tanais*; so that the *Muscovite* is now excluded the Navigation of the *Palus Mæotis* and the *Black Sea*, and the *Grand Seignior* is again sole Master of those Seas.



C H A P. II.

Treats of the Province of Bessarabia, and the Action at Bender.

THE next Province to the Westward of *Bessarabia*, *Crim* and *Budziack Tartary*, or *Oczakow*, is *Bessarabia*, bounded by the River *Niester*, which divides it from *Podolia* on the North, by *Budziack Tartary* and the *Black Sea* on the East, by the River *Danube* on the South, and by *Moldavia* on the West. The chief Towns of this Province have been mention'd already in the fourth Volume, except *Bender*, which some reckon the most considerable, especially since that famous Defence the King of *Sweden*

made there against the *Turks* with a handful of men.

Bender
City.

Bender is situate on the River *Niefter*, about an hundred Miles to the North West of the *Black Sea*, and upwards of three hundred North of *Constantinople*; and is govern'd by a *Turkish Bassa*. Hither the King of *Sweden* made his Retreat after his Defeat at *Poltoway* in *Ukrania*: which is piece of History so Modern and so very remarkable, that I should be unexcusable if I pass'd it by without taking notice of it now I am speaking of *Bender*.

King of
Sweden's
Retreat
to *Bender*,
and the
Transa-
ctions
there.

The King of *Sweden* had for nine Years successively been bless'd with a continued Series of Success; and as our Author expresses it, to fight and to conquer had been always one and the same thing to *Charles XII.* insomuch that he look'd upon himself as both Invincible and Invulnerable, at least his People apprehended so from his Intrepidity in braving and despising the greatest Dangers, and remaining unhurt in the hottest Fire amidst showers of Bullets, while his Troops fell in heaps about him, and his Horses under him, without the least alteration in his Countenance.

This Hero having dethorn'd the King of *Poland*, and obtain'd mighty Advantages against the *Czar*, seem'd by his haughty Answers to all Applications which were made to him on the Head of Peace, to threaten the *Russian* with the same Fate; as, *I'll treat with him at Moscow*, and the like; and those who were most intimate with him relate, that he proposed *Alexander the Great* for his Pattern. Those Words in *Quintus Curtius*, *Know that you not only write to a King, but to your own proper King*; which are part of the Answer *Alexander*

der wrote to *Darius* when he proposed a Treaty, were mark'd with his Majesty's own Hand in the *Latin* Page: His views also were thought to be very extensive from a reply he made to an old Officer in *Ukrania*, who remonstrated that it was against all Rules of War to leave fortified Towns behind him, and hazard the Destruction of his Army, by advancing so far in an Enemies Country without Magazins, Provisions, or Forage for his Horse: To which representation he answer'd, *What, you are afraid of losing sight of your Wife: If you are a true Soldier and a lover of Glory, I'll lead you so far, that you shall scarce have News from Sweden once in three Years.*

But the King of *Sweden* having lost the Battle of *Pultoway* the 18th of *June* 1709. the Tables were turn'd, his Army, it seems, being destitute of all Provision, and the Country destroy'd before him by the *Muscovites*; he was reduc'd to a necessity of fighting to great disadvantage, and in the end to fly before an Enemy he had contemn'd to the last Degree. What contributed to this Misfortune, was the Wound he receiv'd in his Foot the Day before the Battle: He made himself however be carried to the Head of his Army in a Litter, which was shatter'd to pieces by a Cannon shot: Whereupon he mounted his Horse, which happening to be kill'd under him, his Generals in a manner forc'd him out of the Field, or he had infallibly fallen into the Enemy's Hands: The next Day he cross'd the *Boristhenes* with about eighteen hundred Horse, consisting of *Swedes*, *Poles* and *Cossacks*, throwing into the River every thing that might retard their flight, even large Chests of Silver, for 'tis said the King of *Sweden* had not less

less than five millions sterling of Treasure with him, which he had raised in *Saxony* and *Poland*, when this Misfortune happened. The River was very broad and the Stream rapid, and there being but few Boats to be had, many Troopers who ventured to swim their Horses over, perish'd.

They had however taken care to transport a Coach for his Majesty on account of his Wound, and some little light Waggon for those that were disabled: The rest, some on Horse-Back and others on Foot, follow'd as well as they could. They met with no Provisions in the Desarts, not so much as Water for some time; and had they not had the *Cossacks* for their Guides, they had all infallibly perish'd. These Hardships dejected the People to a great Degree, as might be observ'd by their Countenances; only the King, 'tis said, appeared always the same, nor did they ever hear any Complaints from him on account of this sudden turn of Fortune, or the hazards he was yet expos'd to. In the mean time some *Cossacks* were detach'd in search of Water towards *Oczakow*, a little fortified Town near the Mouth of the *Boristhenes* and *Bog*, which discharge themselves some Miles below into the *Black Sea*.

Having march'd six Days, they arriv'd within three Miles of *Oczakow*, and the King sent to compliment the *Bassa* of the Place, and to demand a Passage through the *Turkish* Territories under his Government; but was prevented by a Message from the *Bassa*, offering what he ask'd, and at the same time he sent a considerable Refreshment to his Majesty; but there wanting Boats the King did not pass the River *Bog*,
near

near which *Oczakow* stands, till the 28th of *June*, and escaped the *Russian* General *Wal-konisky* very narrowly, who was sent by the *Czar* in pursuit of him ; and had the Mortification to see five hundred of the poor Men that follow'd him taken Prisoners by the *Muscovites* within a little time after he pass'd the River, there being no Vessels to transport them.

The King having written a Letter to the *Grand Seignior* to desire his Protection and a Passage through his Dominions, and the *Bassâ* of *Bender* sending an Invitation to his Majesty to come thither, the King accepted of it, and arriv'd there the twelfth of *July*, being saluted with a Salvo of the Artillery and the Acclamations of the *Janizaries*, who were drawn up in two Lines to receive him. His Majesty had a Tent pitch'd for him by the *Bassâ's* Order on the side of the *Niester*, and the *Bassâ* order'd another to be erected for himself about an hundred Paces from it : He made his Majesty all the Protestations of his Friendship, and Offers of Service imaginable, inviting him to take up his Quarters in the City ; but his Majesty chose to remain in his Tent, and some Days after made choice of a Place on the other side of the *Niester*, where he encamp'd with all his Followers, Tents being provided for that purpose. The Officers soon after began to build them Houses, and the Soldiers Hutts, every one working for himself, and the Number of the Inhabitants daily encreased, several *Poles* and *Swedes* finding means to escape from the *Muscovites* and rejoin the King.

The King's Wound was by this time become dangerous by his neglecting it, but he
was

was at length prevail'd on by his chief Surgeon to suffer the proper Remedies to be taken, and by the middle of *August* his Majesty found himself able to Walk. But surely, says our Author, there never was a Prince indued with more Patience, or better able to bear Pain, as appear'd by his Behaviour under the Surgeon's Hands. His Majesty about the beginning of this Month sent a Detachment of eight or nine hundred Men towards the Frontiers of *Poland*, on pretence of observing what pass'd there, and promised to follow them in a short time in order to join the *Swedish* Army, which it was believ'd was still near *Cracow*; but the *Muscovites* having seiz'd all the Passes leading to *Poland*, and having Parties out as far as *Valachia*, intercepted the *Swedes*, and made them all Prisoners. This was resented by the *Turks* as an Act of Hostility, and the *Muscovite* Ambassador at the Porte was obliged in his Master's Name to promise Satisfaction should be given for the Affront, and Swear that it was done without the *Czar's* Orders. Some affirm that the King of *Sweden* expos'd this handful of Men on purpose as a Bait for the *Muscovites*, that the *Turks* might have a Pretence of breaking with the *Czar*: But however that be, the Porte seem'd at first heartily to espouse the King of *Sweden's* Interest; made him considerable Presents, and ordered a Body of seven or eight thousand Men to assemble near *Bender*, in order to convoy him towards his own Dominions.

The King of *Sweden* was at first in great esteem among the *Turks*, who admir'd his Temperance, and understanding he drank nothing but Water, and would not so much as
tast

taft any ftrong Drink, they faid he wanted but little of being a good *Muffulman*. The Soldiery were extremely pleafed to fee him exercife the few Troops he had left, and feem'd to wifh for nothing more than a War with *Mufcovy* on his behalf: But the King of *Sweden* infifting on fifty thoufand Men for a Convoy, put the *Turkifh* Miniftry out of Temper with him, or rather the Presents made by the *Mufcovites*, foon alter'd the Refolutions of the Porte, and inftead of declaring War againft the Czar, the *Turks* renewed their Treaties with him.

The King of *Sweden* looking upon the *Grand Vizier* as his Enemy, and the occafion of this Condu&t, caufed a Memorial to be drawn up and transmitted to the *Grand Seignior* by General *Poniatowski* on the 13th of April 1710. It feems, when any Perfon would deliver a Petition, or Memorial to the *Grand Seignior*, they have no more to do than to lift the Paper high enough for him to fee it as he paffes along, and he Orders it to be receiv'd and examin'd when he returns to the *Seraglio*. Thofe who don't care to prefent the Petition themfelves, need only give a few Pence to the firft *Turk*, *Greek*, or *Jew* they meet, and they will not fcruple the doing it for them. This Method *Poniatowski* took, not appearing in the Matter himfelf, nor did the *Grand Seignior* enquire who prefented it; but being fatisfied it came from the King of *Sweden*, His Highnefs foon after fent his Majefty a Prefent of twenty five fine Horfes with rich Furniture, and an Affurance that he would protect him againft all his Enemies. The *Vizier* at the fame time fent a Prefent to his Majefty, but he refused

The manner of delivering Petitions to the *Grand Seignior*.

to receive it, telling those that brought it, he never receiv'd Presents from his Enemies ; and he was too sincere, our Author observes, to receive any thing of a Man he was endeavouring to destroy ; and in Fact, the *Vizier* was not long after deposed ; and as the *Swedes* flatter'd themselves, by their Management. The new *Vizier* profess'd himself a Friend to the King of *Sweden* ; and persuaded the *Grand Seignior* to send him a Present of four hundred Purses, but advised his Majesty to accept the Offer the Court of *Vienna* made him, of giving him a free Passage through the Emperor's Dominions : But the *Cham* of *Tartary* being in the King of *Sweden*'s Interest, prevail'd at length with the *Grand Seignior* to declare War against *Muscovy* ; and both the *Grand Vizier* and the *Mufti* were deposed for opposing it. A new *Vizier* being made as well as a new *Mufti*, the *Mufti's Fetfa*, or Declaration of the Lawfulness of the War was publish'd. The *Czar's* Ambassador was imprison'd in the *Seven Towers* at *Constantinople* ; and circular Orders dispatch'd to all the *Bassa's* and Generals of the *Ottoman* Forces to be in a readiness to march the next Spring under the Command of the new *Vizier*. The *Tartar Cham* in the mean time held frequent Conferences with the King of *Sweden* at *Bender*, upon the best means of prosecuting this War ; and the *Cham's* Troops were already making their Winter Campaign : The hard Season when the Rivers are frozen over being the most favourable time for their Incursions.

The Horse-Tails, or Standards, having been for some time expos'd before the Gate of the *Seraglio*, the new *Vizier* receiv'd a
rich

rich Sabre set with Jewels from the *Grand Seignior*; and having assembled the Army, said to consist of two hundred thousand Men, begun his March towards the Frontiers. The *Czar* on the other side had form'd an Army of seventy thousand Men, most of them well disciplin'd, and was join'd by the *Vaivod* of *Moldavia*, whom the *Grand Seignior* had constituted Prince of that Country, with six thousand more. The *Vaivod*, it seems, had represented that People as well affected to the *Czar*, and ready to rise unanimously in his Favour whenever he should appear in that Country, which induced that Prince to march too far into the *Turkish* Territories without establishing Magazines, and making such Provisions as are usual on marching into an Enemy's Country: And the *Moldavians* continuing faithful to the *Porte*, as well as the *Valachians*, from whom the *Czar* also had great Expectations, he was reduced to very great Hardships, and lost almost one half of his Army: The rest being ready to perish for want of Food, and being closely pursued by the *Turks*, intrench'd themselves on a Spot of Ground almost surrounded by the River *Pruth*. Their Misery, our Author says, is hardly to be express'd; for most part of the Officers had eat nothing in two Days, and the Condition of the Common Soldiers was still worse, and their Horses having no Forage dy'd in Heaps. In this Situation they were three several times attack'd by the *Fanizaries* Sabre in Hand, and as often repulsed them, which a little abated the Courage of the *Turks*, and made them wait for their Artillery, before they would venture to charge again. The next Day the

Battle on
the Banks
of the
Pruth,

Turks fir'd upon the *Muscovite* Intrenchments from two hundred pieces of their Artillery (having no less then six hundred Brass Guns in their Train) and the *Muscovites* answer'd with theirs, which did not consist of more than a hundred pieces in all ; but did more Execution with them, having better Engineers. However, after about an Hours firing the *Muscovites* hung out a White Flag, and desir'd to capitulate, which the *Turks* not being averse to, a Truce was sign'd that very Day, wherein the *Czar* oblig'd himself to surrender *Asoph*, and demolish his Forts towards the Mouth of the *Don*, or *Tanais*, and to evacuate *Poland*.

In the mean time the King of *Sweden* having receiv'd advice that the *Czar* was surrounded by the *Turks*, and his Forces in such a miserable Condition that they would in all probability be oblig'd to surrender at Discretion ; mounted his Horse and came to the *Vizier's* Quarters at the very time the *Czar* was marching off : Here he upbraided the *Vizier* with his ill Conduct, telling him he had let his Enemies escape when they were at his Mercy, and that with twenty thousand of the *Vizier's* Troops he did not doubt to recover the Opportunity, and deliver the *Czar* a Prisoner to the *Grand Seignior* ; but the *Vizier* would by no means admit of any Violation of the Treaty he had concluded : On the contrary, he suffer'd all manner of Provisions to be carried into the *Czar's* Army, and the Soldiery on both sides conversed together with abundance of Friendship, as if they had entirely forgot their former Animosities.

The

The *Vizier* now propos'd the King of *Sweden*'s returning Home through *Germany*, or *Poland*; but he still refus'd to stir without fifty thousand Men for a Convoy; whereupon the *Vizier* took away the *Thaim*, or Pension allow'd his Majesty by the Porte: and the King on the other Hand presented a Memorial against him, and had the good Fortune to see the *Vizier* soon after deposed, because the *Czar* did not deliver up *Asoph* so soon as he had agreed to do it. The succeeding *Vizier* restor'd the Pension to his Majesty, who built him a little Stone Palace at *Bender*, as if he intended to remain there some Years. The Troops still waiting at *Bender* for the King's Departure, desired to know what his Majesty intended to do, that they might take their Measures accordingly. His Majesty return'd them no Answer; but order'd his Minister at the Porte to sollicite for a thousand Purfes, or five hundred thousand *Dollars*, to defray the Expence of his Journey.

In the mean time, the *Muscovites* not having evacuated *Poland*, or deliver'd up *Asoph* at the time agreed on, the *Turks* again declared War against the *Czar*, and confin'd his Minister at *Constantinople* to the *Seven Towers*, which occasion'd great Joy in the *Swedish* Court at *Bender*: But the Porte still press'd the departure of the King of *Sweden*; and sent down twelve hundred Purfes to the *Bassa* of *Bender* to defray the Charges of his Journey. The *Swedish* Court being very necessitous, were importunate with the *Bassa* to deliver his Majesty the Money forthwith; but the *Bassa* answer'd, he had positive Orders not to deliver it till the Moment of his Majesty's Departure, and that he could not dispose

pose of it without the Consent of the *Cham* of *Tartary*: But the King promising to set forward on the Day the *Grand Seignior* should appoint, and both the *Bassa* and the *Cham* of *Tartary* having a particular Friendship for this Prince, they ventur'd to pay his Majesty the Money, which was soon squandred away, and the King sent to his Resident at *Constantinople* to solicit for a thousand more. It beginning to freeze hard, the *Cham* of *Tartary* gave notice to the King to be ready to march on the fifteenth Instant; and his Majesty seeming not to regard that notice, the *Cham* gave him to understand if he did not leave *Bender* as was expected, Force would be used. To which the King only reply'd, He was resolv'd to repel Force by Force. The *Bassa* being inform'd of the King's Resolution, was in the utmost Consternation, and waiting on him begg'd in the most passionate Terms, that he would begin his March at the time appointed; telling his Majesty, that it would cost him his Head for having delivered the twelve hundred Purfes, contrary to the *Sultan's* Orders, and he fear'd some Violence would be offered to his Majesty. But the King bid him be under no apprehension upon his Account, nor his own, for he would take care to justify his Conduct to the *Grand Seignior*. To which the *Bassa* reply'd, That the *Sultan* seldom waited for a Justification, but punish'd even those that were suspected: And desired his Majesty therefore to set forward, as the only means to save his Head. But the King persisted in his Resolution, and said he could not set out without a thousand Purfes more, with which the *Bassa* having acquainted the *Cham*; he began to apprehend

The King
of Sweden
refuses to
leave
Bender.

hend himself in great Danger for his being so easily perswaded to part with the Money contrary to the *Grand Seignior's* Order; but since it could not now be undone, they agreed to send an Express to the Porte, to acquaint the *Grand Seignior* first with the Affair themselves, and that they had not parted with the Money but upon the most solemn Assurances from the K. of *Sweden* that he would immediately begin his March. In the meantime the *Swedish* Minister was arrested at *Adrianople*, whither he follow'd the Court on his Soliciting for a thousand Purfes more; and a *Divan* being assembled, 'tis said, the *Grand Seignior* spoke to this Effect:

I had scarce any Knowledge of the King of *Sweden* till his Defeat at *Pultoway* threw him upon my Dominions, I cannot believe I stand in need of him, or have any Reason to love or fear him; but without consulting any thing but the Rules of Hospitality and my own Generosity, I have receiv'd and maintain'd him almost three Years and an half, with near six thousand Persons, as well *Poles* and *Cossacks* as *Swedes*, who follow'd his Fortunes: I have loaded him with Favours, granting him four hundred Purfes for his particular Occasions soon after his Arrival, besides a Purse a Day for his Table; allowing his Ministers and Interpreters Pensions proportionable to their Quality, with Provisions of all kinds for themselves and their Horses. Some Weeks since he demanded a thousand Purfes to enable him to defray the Expences of returning to his own Dominions, and I granted him twelve hundred, with a numerous Convoy, which is ready at *Bender* with all things necessary for such a Journey,

The
Porte
resolve to
Force the
King of
Sweden
from
Bender.

ney, as Horses, Waggon, &c. And now all things are ready, he declares he is not ready to set out, and will not stir without another thousand Purse. If therefore, after I shall have again notified to this Prince that he depart Instantly, he should refuse to go, can any *Christian* Potentate think it Strange, or Unjust, if I compel him to it by Force? To which the whole *Divan* unanimously answer'd, No. But should he persist in his refusal, and oppose Force to Force, added the *Sultan*, Can I be accused of violating the Laws of Hospitality, if this ungrateful Prince happen to be kill'd in the Contest? To which the whole *Divan* also answer'd in the Negative: And the *Mufti* gave his *Fetfa*, allowing the Justice of such a Proceeding. Whereupon, Orders were sent to the *Cham* and the *Bassa* of *Bender*, to notify once again in the *Sultan's* Name, that the King should depart his Dominions, and to let him know that if he persisted in his refusal they would proceed to Force: To take away his *Thaim*, or Pension, discharge his Guard of *Fanizaries*, which were given him for his Protection, and surround his Quarters so as no Provision could be brought him. The *Bassa* accordingly on the second of *January*, 1712. represented to his Majesty that the Season was proper for marching; and it was the *Grand Seignior's* Intention that he should not let it slip, and entreated him that he would not reduce the Sublime Porte to the necessity of using open Violence; but at the Word *Violence* the King turn'd his Back upon the *Bassa*, telling him he was not ready yet, and did not fear their Threats; but if he was attack'd should

should defend himself. Whereupon the *Bassa* retir'd in some Confusion.

The Guard of *Janizaries* being taken away about an Hour after, his Majesty order'd his People to arm and barricade his Palace, at which he work'd himself: And because the Ground was so hard that they could not throw up a regular Entrenchment, they made a Breast-Work with Waggon, Tables, Chairs, Dung and the Ruins of Stables which they demolish'd for this Purpose. And his Majesty understanding that the *Thaim* (Allowance) was withdrawn, the King took nineteen of the finest Horses which had been presented him, and commanded them to be shot a little without the Camp, telling them he would neither have their Provisions nor their Horses; however the Horses afforded a noble Entertainment for the *Tartars*. The Day after the King rode thro' *Bender*, as it were in Defiance of them, though he had scarce ever enter'd the Town before.

He fort
fies his
Camp.

In the mean time several Detachments of *Tartars* block'd up the *Swedish* Camp, and the Inhabitants of *Bender* and the Country about it were prohibited furnishing them with any Provisions; and such *Swedes* as were found stragling from the Camp were clap'd up and imprison'd. The *Turks* making Preparations to attack the *Swedish* Camp, his Majesty's Chaplains threw themselves at his Feet, conjuring him not to expose the shatter'd Remains of *Pultoway* to the Violence of *Turks* and *Tartars*. They represented that every Prince was Master of his own Dominions, and it was no Injustice in the *Turks* to require Strangers whom they had harbour'd and reliev'd to return home, and even compel them to it, if

The Present State of

they refus'd to depart. On the other Hand it was a great piece of Injustice and Ingratitude in them to fight against their Benefactors, in order to remain in their Country whether they would or no. But the King interrupting them, said ' *If you have a Mind to preach, chuse another Place and other Auditors, our Business here is to fight.* ' and at the same time turn'd his Back upon them.

The *Turks*
march to
attack the
Swedes.

Soon after the *Fanizaries* march'd out of *Bender* to the number of three thousand, with a small Train of Artillery, crying, *Alla! Alla!* (the name of God) as they always do at an Attack. The *Han* and *Bassa* march'd after them with a good Body of Horse, and invest'd the little Camp of the *Swedes* on every side: And all things being ready for an Attack, they sent once more to the King to know if he would depart as a Friend; but the King would not see the Messenger, who was a Colonel of the *Fanizaries*, only bid them tell him he was ready to defend himself whenever he should be assaulted. His Generais and Officers however begg'd his Majesty that he would have more regard to the Glory of *Sweden*, than to expose it in such a manner. They were ready they said to obey him, but could neither Promise themselves Honour or Success: That however long and vigorous their Resistance might be, they must at length be overpower'd, or yield to time, and the Want of Necessaries. That if, contrary to all Appearance, they should beat the *Turks*, they could not long enjoy their Victory, but would bring the whole Empire on their Backs: That it would also bring an indelible Blot on the *Swedish* Name, to fight those who were their Friends and Benefactors.

A

A Swedish General uncovering his Breast, and shewing the Scars he had receiv'd in his Majesty's Service, said, *If your Majesty doubts our Loyalty, here are Proofs of it.* To which his Majesty only answer'd, You have acted formerly like brave Men, but now you talk like Cowards, Obey me as you know it is your Duty, and shew your selves still such as you us'd to be. Whereupon Mr. Grothusen acquainted the *Aga*, That his Majesty could not depart unless they granted him some longer time.

The *Aga* no sooner return'd with this Answer, but the Drums beat and the Trumpets sounded ; which the King answer'd with the like Warlike Musick, and the Turkish Artillery beginning to fire, Mr. Grothusen went over to the *Bassa*, desiring a little respite : but the *Bassa* answer'd that the *Sultan's* Orders would admit of none, and order'd the *Aga* of the *Fanizaries* to begin the Attack, offering eight Ducats a Man to those who should have any share in taking the King alive. Whereupon Mr. Grothusen apply'd himself to the *Fanizaries*, calling them Brethren, and flattering them on their glorious Name, and the Power they had in the Ottoman Empire. You have given Quarter to your Enemies the *Muscovites*, says he, and will you deal worse with us whom you have stil'd Brethren. We only desire time, and are deny'd. Upon which many of them who had receiv'd Favours from the *Swedes* cry'd out, *Ye shall have time, we will do nothing against you ;* and some of the most mutinous turn'd back and threatned to fire on the *Bassa* ; others said his Orders were forg'd ; insomuch that the *Bassa* thought fit to command the *Aga* to lead them back to the Town again. The *Bassa* follow'd them, but the

Cham with his *Tartars* remain'd in the Field all Night : And sent to acquaint the *Bassa*, that if the *Fanizaries* refus'd to obey his Orders, he would attack the *Swedes* with his Guards. Whereupon the *Bassa* having summon'd the *Tchorbadgi's*, or Captains of the *Fanizaries*, propos'd that they should go themselves the next Day to the *Swedish* Camp in an amicable way, and desire the King to trust himself in their Hands, who were his Friends, and only march with them a Mile from his present Camp, that they might write word to the *Grand Seignior*, his Orders were executed, and the *Swedes* were upon their March. This was approv'd of by all the *Fanizaries*, and they declar'd, if the King would not agree to it, they would march to the Attack the next minute.

The *Tchorbadgi's*, or Captains of the *Fanizaries*, therefore went to the King's Quarters on the first of *February*, taking with them his Majesty's favourite Interpreter, and *Sellam Agasi*, a great Friend of the *Swedes*, and addressing themselves to Mr. *Grothusen* and Mr. *Mullern*, his Majesty's chief Ministers, conjur'd them to implore his Majesty not to reduce them to the Necessity of using Violence, as they were oblig'd to do by their Emperor's Orders, if he refus'd to move. That they were his Majesty's Friends, and if he would trust himself in their Hands they would convey him where-ever he pleas'd, and protect him from his Enemies. About the same time a Letter was deliver'd to his Majesty from the *Swedish* Envoy at *Adrianople*, assuring him that it had been resolv'd in three *Divans*, at which the *Grand Seignior* assisted in Person, to drive the King of *Sweden* from *Bender*, as an
ungrateful

ungrateful Guest, unworthy of good Usage, and that they had obtain'd the *Mufti's Fetfa* to put him and his People to the Sword if they made any Resistance. But neither the Entreaties of the Officers of the *Fanizaries*, the Envoy's Letter, or the Representations of his own Officers or Chaplains could in the least alter his Majesty's Resolution: On the contrary, he sent to the *Fanizar* Officers to retire, or he would order his Men to fire on them, and *Burn their Beards*, the greatest Indignity that can be offer'd to a *Turk*, and commanded his Officers to their Posts, telling them, *It was their Business to Fight and not to Preach.*

The *Fanizaries* sufficiently piqued at this Usage, return'd immediately to *Bender*, calling the King *Demirbash*, or *Iron-Head*, and inform'd the *Bassa* of the ungrateful return they met with for their intended Kindness, telling him they were ready to march, and put the Emperor's Orders in Execution that Moment. Accordingly they went to the Attack as the Day before, crying *Alla! Alla!* Advancing with little Order, but a great deal of Precipitation, and there being but a faint Resistance made, they soon forc'd the *Swedish* Intrenchments, not above sixty out of five or six hundred making any Defence, but suffered themselves to be made Prisoners in less than half an Hour. The King seeing himself thus deserted by most of his Men, said, Let those who have any Courage left follow me, and I'll prefer them; whereupon he dismounted, and being join'd by about thirty common Servants, as Cooks, Footmen, &c. he made his retreat Sword in Hand to his Palace, which the *Turks* were plundering, after having made themselves Masters of all the Apartments

partments except one, which the principal Ministers with two and twenty other *Swedes* still defended : The King having gain'd the Western Door charg'd the Enemy with great Fury, and endeavouring to break through the Croud, fell down, when a *Fanizary* discharged a Pistol so near him, that it sing'd his left Eye Brow, and the Bullet graz'd upon his Nose, and afterwards wounded General *Hordtb* in the Arm, whom the *Fanizaries* made Prisoner. The King recovering himself, and being well supported by his Followers, join'd those Gentlemen who were defending themselves in the Palace, and having review'd his whole Garrison, found that they amounted to one or two and forty Men, and encouraging them by his Promises and Example, attack'd the *Turks* who surrounded him, endeavouring to make him Prisoner ; but his Majesty having kill'd two of them with his own Hand, a third whom he had wounded cleft the King's Cap, and was lifting up his Hand to strike again, when his Majesty prevented him by grasping the Blade of his Scimeter, by which his Hand was slightly hurt. In the mean time another *Fanizary*, who intended only to make the King a Prisoner, to entitle himself to the promis'd Reward, rush'd upon the King, and pushing him violently against the Wall, seiz'd him by the Collar, and call'd on his Comrades to assist him ; but Baron *Spar's* Cook at that instant shot the Grenadier dead with a Pistol, for which the King afterwards made him a Captain. The King having disengag'd himself by killing another *Fanizary*, once more put himself at the Head of his People, and renewing the Fight made himself Master of the great Hall in less than an Hour. From the

the Hall he pass'd on to his own Chamber, which he found full of *Turks* and *Tartars*, who were plundering it. Most of them at his Approach jump'd out of the Windows, but his Majesty observing two squatting in a Corner with their Pistols cock'd, run them both thro' at once with his long Sword, and was going to thrust at another who lay under a Field Beadstead, when the Fellow threw down his Arms, and embracing his Majesty's Boots, begg'd for Quarter; which was given him, on condition, he would go and give the *Bassa* an Account of this Rencounter.

His Majesty with the loss of eight or nine of his Followers clear'd the rest of the Apartments of *Turks* and *Tartars*, who made their Escape thro' the Windows or Doors, after which the King order'd all the Doors and Casements to be fasten'd, distributing his People every one to their Posts, and commanding them to fire through the Windows on the Besiegers, who encreas'd continually. The *Turks* having lost near two hundred of their Men, and finding their Cannon did but little Execution, thro' the Unskilfulness of their Gunners, they resolv'd to set the House on Fire: Whereupon the *Tartars* were order'd to fasten lighted Matches, and other Combustible matter to their Arrows, and shoot them at the Wooden Roof. The *Janizaries* at the same time heaping Straw and Wood against the Doors, and setting them on fire, the House seem'd all in Flames in an instant, notwithstanding which the besieg'd did not cease firing. The King and seven or eight of his People got upon the Roof, and with Sabres and Hatchets endeavour'd to break it down, and extinguish the Fire; but after some fruitless Attempts, find-
ing

The Present State of

ing it had got too great a Head, they went down to look for Water, where finding only Wine and Brandy, they, without considering what they did, fill'd their Hats with it, and handing them from one to another, as if they had been Buckets, threw the strong Liquors on the Fire, which made it rage still more.

There being now no Hopes of extinguishing the Flames, the King took a Musket, and with his People continu'd shooting thro' the Windows, till the Roof of the House was dropping in ; when one of his Officers cry'd out, let us be gone, Sir, the Place is not tenable, shall we be so cruel and unjust to our selves to stay and be burnt alive ? To which the King answer'd, 'tis better to die here like brave Men defending our selves to the last Gasps, and so immortalize our Courage, than to surrender to our Enemies for the sake of a short Life. Others flatter'd the King's Humour, and deceiv'd him into his own Preservation : They told him that Mr. *Mullern's* new House being all of Stone the Fire could not hurt it, and therefore propos'd making a Sally with their Arms in their Hands, and recovering that House where they might signalize their Valour by a vigorous Defence. This Project was approv'd by the King, who making them swear they would all fight it out to the last Man, they sallied out with his Majesty at the Head of them, but were immediately surrounded by Multitudes who waited at all the Avenues, not doubting but the Fire would drive them out. The King

The King
of Sweden
taken
after an
obstinate
Defence.

fell down in the Crowd, and no less than one and twenty *Fanizaries* claim'd a Share in the seizing of him, for whoever could get a piece of his Cloaths was entituled to the Reward. They

They immediately led the King to the *Bassa's* Tent, who desired his Majesty to sit and rest himself upon the *Sopha*; but the King remained standing, not seeming to give any Attention to what was said to him; the *Bassa* therefore continuing standing out of respect to his Majesty, said, 'God be thank'd your Majesty 'is living, I am sorry you reduc'd us to a necessity of using you in this manner. To which the King, looking on the *Bassa* something haughtily, answer'd, 'I never yet fear'd 'Death, and if all my People had done their 'Duty, you should not have had us in your 'Power these ten Days. The *Bassa* reply'd, 'We should have had you in twenty or more, 'your Courage has been very ill employ'd, 'would to God it had never happen'd.

The *Bassa* perceiving his Majesty would not sit or car'd to enter into Conversation, he order'd a Horse to be brought richly accoutred, and entreated his Majesty to mount, which he did immediately without speaking a word, and was carried to the *Bassa's* Palace in *Bender*, where his principal Ministers and Officers were permitted to attend him. On the fifth instant the King was put into a Waggon cover'd with Red Cloth, with one of his Generals. Another Waggon was provided for two other Generals, and Horses for about sixty other *Swedes*, who were allow'd to attend his Majesty; and they were sent under a Guard of two hundred *Turkish* Horse, by easy Journeys, to *Demirtash*, a Mile from *Adrianople*. It was reported at first that the *Porte* design'd to confine the King to the Castle of *Candia*, or to that of *Nicomedia*, but upon the Application of some *Christian* Powers, that Resolution was alter'd, and the *Porte* let the

King of *Sweden* know he was welcome to *Demirtash*, and if he pleas'd he might remain there as long as he liv'd; they would supply him with all manner of Necessaries for his Subsistence: But they presum'd before the Year was at an end, he would desire Permission to be gone: And that he might not be too much in love with his Residence in *Turky*, they order'd that very little ready Money should be given him: However the *Thaim* or Allowance of Provision was so plentiful, that several of the *Swedes* sold part of it to the *Greeks*, and by that means furnish'd themselves with a little Money. The *Vizier* also allow'd the King 25 Crowns *per Diem* to find Wine for his Table, for as the *Turkish* Religion prohibits its Disciples the Drinking of Wine, it is not lawful it seems to give it in kind to those of another Persuasion. A *Turk*, as has been observ'd already, is polluted by having Wine in his Custody, or being in a Cellar or Warehouse where it is repositied, according to the strict Rules of their Law, tho' few of them make any Scruple of being familiar with the Juice of the Grape in private, insomuch that one who regarded only their Practice, would be tempted to think there was nothing criminal in the matter but the drinking it publickly.

But to return to our History. The Favour the *Cham* of *Tartary* and the *Bassa* of *Bender* had shewn the King of *Sweden* prov'd their Ruin, as was expected. The *Cham* was deposed and succeeded by his Brother: And the *Bassa* was banish'd to a little Island in the *Mediterranean*, having all his Effects seiz'd to the Use of the Government. The *Mufti* also was depos'd much about the same time, but for

for what Offence is not known. So very precarious are the highest Employments in the *Turkish* Court.

The King of *Sweden* having waited a Year longer in *Turky*, without being able to procure the *Porte* to declare War against the *Muscovite*, intimated to the *Grand Seignior* his Desire to return to his own Dominions : Accordingly three hundred Horses and sixty Wag-gons were provided for his Majesty's Service, and a handsome Present made him by the *Grand Seignior*. Whereupon the King sent his Thanks to his Highness for all the Civilities he had receiv'd since he came into his Dominions ; and began his Journey the first of *October*, being convoy'd to the Frontiers by a Body of the *Ottoman* Troops, after which his Majesty pass'd *incognito* through *Germany*, with a small Retinue of Servants ; though his Imperial Majesty would have shewn him all the Honours due to a crown'd Head, if the King had not declin'd receiving them.

The King
of Sweden
leaves
Turky.

C H A P. III.

Treats of the Province of Bulgaria.

FROM the Province of *Bessarabia*, I pass *Bulgaria*.
on to that of *Bulgaria*, bounded by the
River *Danube*, which separates it from *Bessa-*
rabia, *Moldavia*, and *Valachia* on the North ;
by the *Black Sea* on the East ; by Mount *Hæ-*
mus, which divides it from *Romania* or *Romelia*,
on the South ; and by *Servia* on the West :

Sophia
City.

And was antiently part of *Mysia Inferior*. It stretches in Length from the South West to the North East upwards of four hundred Miles, but is not more than forty or fifty Miles over in the Middle, though it swells to three times that Breadth towards either End. The chief Towns whereof are, 1. *Sophia*, situate on the River *Ischar*, about an hundred Miles to the Southward of the *Danube*, and two hundred Miles South East of *Belgrade*, lying on the Road from thence to *Constantinople*. It was antiently call'd *Sardica*, and had the Honour of a general Council being held there. It is suppos'd to be call'd *Sophia* from the Empress *Sophia*, the Wife of *Justinian*, in whose Reign it was rebuilt. It stands in a pleasant Plain between two high Mountains, one of which is cover'd with Snow in the Heat of Summer. The Town is well supplied with excellent Water, which falls in abundance from the Neighbouring Mountains. They have also several Baths naturally Hot, wither infirm People resort with Success. There are no Walls or Fortifications about the place, though 'tis very capable of being made a strong Town. 2. *Silistria*, a large City, and the Seat of a *Bassa*, situate on the River *Ischar*, about seventy Miles North of *Sophia*. 3. *Nicopolis*, stands at the Mouth of the *Ischar*, where it falls into the *Danube*. Near this Place *Sigismund*, King of *Hungary*, was defeated by *Bajazet*. The other Towns mention'd by Geographers in *Bulgaria*, are now no more than Villages, or Ruins of antient Cities. The Country is generally Mountainous, with some fruitful Valleys interspers'd amongst them, which yield good Corn and Pasturage for Cattle. The People are for the

Silistria
City.

the most part *Christians*, who follow Husbandry, and are very hospitable, according to some Travellers; but the Country is pretty much infested by Robbers, who lurk in the most inaccessible Parts of the Mountain *Hæmus*, and are able to dispute the Passages with the Troops that are sent against them. There are many narrow difficult Passes on the Road from *Constantinople* to *Belgrade*, in the Mountains, which run through this Country. The *Turks* call them *Capi Dervent*, or the Gates of the narrow Way, which a small Body of Men may defend against an Army. Sir *Paul Ricaut* relates, that three hundred Merchants travelling this way, were set upon and destroy'd by eighteen Robbers only, who did more Execution by rolling large Stones down the Mountains, than by their Arms. It was in these Straits, thus fortified by Nature, the Natives so long resisted the Forces of the *Grecian* Emperors.

To the Westward of *Bulgaria* lies the Province of *Servia*, antiently call'd *Mysia Superior*, *Servia* because it lies higher up the *Danube*, than the Province we came from. *Servia* is bounded by the Rivers *Save* and the *Danube* towards the North; by *Bulgaria* on the East; by *Albania* and *Macedon* on the South; and by *Bosnia* on the West; from whence it is divided by the River *Save*. It is reckon'd to be about two hundred fifty Miles in Length from East to West, and one hundred thirty in Breadth. *Belgrade*, the principal City, situate at the Conflux of the *Save* and the *Danube*, was recover'd from the *Turks* by the *Imperialists*, with several other Towns, in the Year 1718. I shall therefore defer a further Description of them, till I come to treat of the Emperor
of

of *Germany's* Dominions; and only observe in general, that the Country is well water'd, and enjoys a pleasant Variety of Mountains and Plains, Woods and Champaign; that it produces good Corn and Wine, where it is cultivated, and is well stor'd with Minerals, and the Air is temperate; this Country lying between the forty third and forty fifth Degrees of Northern Latitude.

Bosnia.

As to *Bosnia*, the most Western part of *Turky*, I have nothing more to add here, than what I have already said, in describing the Situation of the several Provinces of *Turky* in *Europe*, only that great part of it is now reduc'd to the Obedience of the Emperor again since the Defeat of the *Turks*, and the taking of *Belgrade* in the Year 1718.

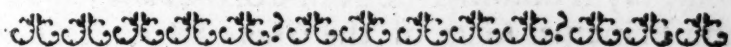
Moldavia
and *Vala-*
chia.

Moldavia and *Valachia*, which lie to the Northward of the *Danube*, and were part of the antient *Dacia*, I have treated of already, and shall only observe further, that the *Poles* having over-run the Country of *Moldavia* in the Year 1686, and taken several great Towns, compell'd the Inhabitants to acknowledge the Emperor of *Germany* for their Sovereign; but by the Peace of *Carlowitz*, the Emperor relinquish'd his Sovereignty over that People, and agreed they should again become Tributary to the *Turks*, as they were before.

Mount
Hæmus.

I should now proceed to the Description of *Romania*, the antient *Ithrace*; but shall first take a View of that Mountain, or Chain of Mountains, which generally go under the Name of *Mount Hæmus*, call'd by the *Greeks* *Balkan*, and by the *Italians*, *Monte Argentaro*, which separate *Bulgaria* and *Servia* (the antient *Myſſia*) from *Romania* and *Macedon*, stretching from the *Black Sea* to the *Adriatick*, or *Gulph of Venice*,
from

from the highest part of which Mountains, it has been said, both Seas may be discern'd at once; but later Travellers are of Opinion that this is impossible, tho' all agree they are exceeding high. In that part of it which borders on *Romania* there are but two Passages, one of which, 'tis said, was made by the Emperor *Trajan*, and capable of being defended by a small Force against the greatest Armies. The other is near a little River by the *Bulgarians* call'd *Saltiza*, not altogether so strait and narrow as the other; but being full of Rocks and dangerous Precipices, may likewise be defended by a small Force. Nor are those Parts which lie next *Macedon* much easier penetrated, for when *Perseus*, the last King of *Macedon*, had fortified those Straits against the *Romans*, it was conceiv'd, says *Florus*, there was no Passage left for Troops, unless they fell immediately from the Heavens. And what renders the Passage of these Mountains more difficult, is their Barrenness, and the excessive Cold which is felt towards the tops of them, which has been the Destruction of thousands, few Constitutions being able to pass suddenly from extream Heat to extream Cold without being disorder'd.



CHAP. IV.

Treats of the Province of Romania, or Thrace.

HAVING passed this Mountain from *Bulgaria*, we descend to the Southward into *Romania*, or *Thrace*, now the most considerable

*Romania,
or Thrace.*

siderable Province of *Turky in Europe*; bound-
ed, as has been observed already, by the a-
bove said Mountains towards the North, by
the *Black Sea* the *Bosphorus* and *Propontis* to-
wards the East, by the *Archipelago*, on the
South, and by *Macedon* on the West, and is
computed to extend three hundred Miles in
length, and about an hundred and fifty in
breadth. It was antiently divided into twenty
several Nations, according to *Pliny*, who
were afterwards made Tributary to the *Mace-*
donians. It was conquer'd by the *Romans* un-
der *Caius Stribonius Curio* the Proconsul, and
possess'd by the Eastern Emperors till it fell
under the Dominion of the *Turks*, about three
hundred Years since. The only River of
any Note is the *Mariza*, antiently *Habrus*,
which rises at the Foot of Mount *Rhodope* on
the Borders of *Macedon*, and running East-
ward by *Philipipoli* and *Adrianople* turns to the
Southward, and falls at length into the *Ægean*
Sea.

Constanti-
nople.

The chief Towns of this Province are, 1.
Constantinople, the antient *Byzantium*, the
Metropolis of the *Turkish* Empire; call'd by
the *Turks*, *Stamboul*, and frequently by *Euro-*
eans the *Porte*, by way of Eminence, being the
finest Port, or Harbour, in the Universe; tho'
some say it obtain'd the Name of the *Porte* from
the Principal Gate of the *Grand Seignior's Sé-*
raglio, which looks towards the Town. Many
fine Descriptions we meet with of this City,
from whence I shall endeavour to give the
Reader a just Idea of it: However the Form
of it will be best understood by the Draught
I have order'd to be engraved and Bound up
with this Volume.

Constantine

The Plan of CONSTANTINOPLE



Constantine the Great having rebuilt and adorn'd this City, and made it the Seat of his Empire, gave it the Name of *Novæ Roma*; from whence the Province wherein it stands obtain'd the Title of *Romania*; but the Town it self on the Death of this Emperor was call'd *Constantinople* from its Founder, as he may very well be esteem'd, since it does not stand exactly on the same Ground as the antient *Byzantium*; and the Foundation of the Walls were laid by him. After the Division of the Empire it remained the Seat of the Eastern Emperors: The *French* and *Venetians* took it from the *Greeks* in the Year 1203. but it was retaken by the *Paleologi*, Anno 1254. *Mahomet* the II. took it from the *Christians* on *Whit-sunday* 1453. ever since which time the *Turks* have made it the Seat of their Empire.

Constantinople is situate in 41 Degrees odd Minutes North Latitude, and of a triangular Figure, two sides of it being wash'd by the Sea. The Harbour is about three Miles long and one over, and so deep from one end to the other that the Shipping may lye close to the Shoar at a little distance. This City affords the finest Prospect in the World, rising gradually from the Shoar; so that you discover at one view an infinite Number of *Mosques* with their Domes and Turrets: The *Seraglio* and Castle of the Seven Towers particularly make a glorious Appearance, a multitude of Globes and gilded Spires being here intermix'd with Groves of ever Greens.

The *Seraglio* is built upon the Point of the Triangle, which runs out between the *Propontis* and the Harbour, and underneath this Palace on the Declivity of the Hill are the

Gardens of the *Seraglio*, lying upon the Water in the place where 'tis supposed *Old Byzantium* stood: At the other Angle on the *Propontis* stands the *Seven Towers*, built when this Place was in the Possession of the *Christians*, at present a Prison for State Criminals: At the third Angle at the bottom of the Harbour are the Ruins of *Constantine's Palace*.

The Town is surrounded by a Wall tolerably good towards the Land, but of no great Strength on the sides which lie next the Sea: There are two and twenty Gates (*Tournefort* says 23) six towards the Land, eleven along the Harbour, and five on the side of the *Propontis*, having their respective Landing Places and Stairs; and the Circumference of the whole Town within the Walls, according to *Thevenot's* Computation, is twelve Miles, or thereabouts, but then he excludes *Galata* and the other Suburbs. But notwithstanding that noble Prospect of this City, with which Travellers are charm'd on their approaching it, they find themselves miserably deceived in their Expectations when they come into the Place; for the Houses are low, and built for the most part of Wood: The Streets extremely narrow and dirty, the Houses jutting over in many Places, that you may almost step cross from one to another; and if ever there happens a Fire, which is not seldom, there is no stopping it till it comes to some Garden, or Vacant Place. In other Parts of the Town are long dead Walls before the Palaces of the great Men, which do not appear to the Street: There are however several things very well worth a Traveller's Observation in *Constantinople*, particularly,

1. The

I. The *Grand Seignior's Seraglio* : This, a The late Author observes, is rather a Collection *Seraglio.* of Palaces and Apartments added to one another, according to the Caprice of the several Emperors, than one single Palace : It is composed of rich Materials very indifferently put together : The Roofs are cover'd with Lead, as are the rest of the *Sultan's* Palaces, which distinguishes them from those of private Persons, to whom this Privilege is strictly prohibited. The principal Entrance to this Palace is call'd in *Turkish*, *Capi*, the Gate, or *Porte*, by way of Eminence, and by this Name the *Ottoman* Empire is now generally known, as has been observ'd already. There is nothing magnificent in this Gate, unless the Materials, which are all of Marble : an *Arabick* Inscription over it in Gold and Azure, shews that this and the Palace were built by *Mahomet II.* Forty or fifty *Capigi's*, or Porters, keep Guard here, who are distinguish'd by their high stiffen'd Caps when they are upon Duty ; fifty more of them keep Guard at the second Gate ; but all without Arms, except a little Staff they carry in their Hands ; nothing being more contrary to the *Turkish* Humour than the going arm'd in Towns, even the *Fanizaries* themselves are seldom seen with Weapons, and laugh at the *Franks* who wear Swords as part of their Dress, demanding if they intend to make War upon the Dogs, which sometimes pursue them through the Streets in Troops, and compel them to draw in their Defence ; which our Friend *Motraye* supposes to proceed from the Novelty of the *Franks* Dress, as well as their going arm'd. But to return to the *Seraglio* : Through the great Gate above men-

S 2

tion'd,

tion'd, which is open to all People, we enter the first Court call'd *Duor*, being considerably longer than broad: On the Right Hand is the *Infirmary*, which is rather convenient than magnificent; but, it seems, People are so well taken care off here, that they sometimes counterfeit Sickness to be entertain'd in this Place, particularly upon account of their being indulg'd the Liberty of Wine, as they are in all their Hospitals, which it seems, is permitted to be drunk by way of Medicin.

On the left Hand of this Court stands an old Building with a Cupola over it, formerly a *Christian* Temple, as some relate, in which the Arms and other Spoils of the *Christians* are repositied. Here is also the Mint for coining Money, and Lodgings for the ordinary Servants of the *Seraglio*, on both sides. The second Court, into which also any Person may enter, is call'd *The Court of the Divan*; the Walks are pav'd with Marble, and there are several large Grass Plots surrounded with Trees, and Fountains in the Middle of them. Round this Court there runs a large Gallery something low, but not ill built; and supported by a vast Number of fine Marble Pillars. On the right Hand stands the *Asna*, or Treasury: And a Stable wherein are kept some of the finest Horses in the World, for the *Grand Seignior's* own Riding: Nor can any thing be more splended than the Bridles, Saddles, Housen, and other Furniture with which they are accoutred on publick Occasions, being enrich'd with precious Stones, and every where shining with Gold and Silver. But neither the Treasury, or the Stables where this rich Furniture

Furniture is repositied, have any thing Grand or Magnificent in their Architecture.

On the Left Hand of this Court stands the Kitchens, containing several large handsome Buildings, with Cupola's over them, but no Chimneys, Holes being cut in the Cupola's to let out the Smoak ; for the Hearth is always in the Middle of the Room, as it us'd to be in our great Halls, and is still in our Colleges, and Inns of Court. The Numbers that inhabit this Palace must be very large, as Mr. *Motraye* observes, from the vast Quantities of Provisions, which are annually spent here ; of which some of the *Hatchi's*, or Cooks, assur'd him there were no less than thirty thousand Oxen, twenty thousand Calves, sixty thousand Sheep, sixteen thousand Lambs, ten thousand Kids, an hundred thousand Turkeys and Geese, an hundred thousand Pidgeons, and two hundred thousand Fowls and Chickens, besides Wild-Fowl and Fish, of the last of which, they spend at least an hundred and thirty thousand Turbats only every Year. These are most delicious Eating, and mighty plentiful in the Seas about *Constantinople*, as indeed all other Fish are, of which the *Turks* eat only the best sort, and don't care to meddle with Shell-Fish.

None but the *Grand Seignior* himself may be seen on Horseback in the second Court : And so profound a Silence is observ'd in all the Courts of the Palace, that notwithstanding the vast Numbers of Inhabitants and People who daily resort thither, especially to the first Court, where the Servants wait, there is not the least Murmur heard, but every thing is hush'd and quiet, as if no body lived in the *Seraglio*, to which their conversing
by

by Signs very much contributes, for not only the Mutes themselves, but every one who would be acceptable at Court, endeavours to qualify himself for this kind of Conversation, which the *Grand Seignior* understands perfectly well.

At the further end of the Upper Court is the *Divan*, in which Councils of State are held, and Justice administred. Beyond this no Strangers are admitted, unless Ambassadors, who pass on to the Hall of Audience, where the *Sultan's* Throne is erected, being almost incrusted or cover'd over with Pearl and precious Stones: The Hall of Audience is very richly furnish'd, the Roof and Sides shine with Gold and Azure, and are adorn'd with Paintings after the *Persian* Manner; the whole being pretty well design'd; but the *Divan* is much too low, its Height being not at all answerable to the Extent.

Some Travellers relate, that they have found Opportunities of visiting the more inward Parts of the *Seraglio*, particularly Mr. *Mottraye*, who says, that the Court with the *Haram* being remov'd to *Adrianople*, he attended a *French* Watch-Maker as his Servant into several Apartments, who was sent for to rectifie some fine Clocks which had been presented to the *Grand Seignior*. A Black Eunuch conducted them into the Hall of the *Haram*, where was an *English* Clock in a rich Case which wanted mending: The whole Room was lin'd, or wainscotted with *China* Tiles, and the Cieling of the *Cupola*, and the rest of the Roof adorn'd with Gold and Azure: In the middle of the Hall under the *Cupola* was a Fountain, the Bason whereof was of fine

Green

Green Marble, which our Author took to be *Jasper*. These artificial Fountains are as common in the *Turkish* Apartments as in our Gardens, serving for their Ablutions which precede their Prayers, as well as to entertain the Eye, especially in the *Harams* of the Women, who never enter their *Mosques*, or Temples, but have the *Alchoran* read to them in such Halls as these, which serve as so many Chapels: These Halls have large Windows, which are not only glazed but have Barrs, or Lattices before them, and round the Room are *Sophas*, or broad raised Benches cover'd with rich Carpets, where the Ladies sit and take the fresh Air sometimes, and entertain themselves with viewing the Gardens which surround them.

From the Hall our Author pass'd by several little Rooms like the Cells of Monks or Nuns, but excelling them infinitely in the richness of the Furniture, particularly one of them, where a fine Pendulum wanted mending, into which he was introduc'd: The Clock stood upon a Massy Silver Table before a Looking-Glass, the Frame whereof was Silver Gilt, curiously wrought and embellish'd with Foliages in Relievo: Two high Stands of Massy Silver stood at each end of a rich *Sopha*, which had a covering of Plain Green Silk, and this being taken off there appear'd a very rich Brocade with a Gold Ground, the Cushions being of Green Velvet richly wrought: This Chamber was better adorn'd with Painting and Gildings than the Hall, but the bottoms of the Windows were above the reach of the tallest Man, the
Glass

Glass being painted, but no Representation of any living Creature in it.

Thus far Mr. *Motraye* has discover'd to us the inward Apartments of the *Seraglio*: In his return back he was lead through several fine Halls and Chambers, the Floors whereof were cover'd with rich *Persian* Carpets, and adorn'd with *Sopha's* and gilded Cielings; but had not time to make any particular Observations on them: The Gardens, over which they pass'd to the Sea side, were full of Groves of Cypresses and other ever Greens planted without any manner of Order: About twenty Paces from the Stair-Case, by which he descended into the Garden, stood a Pillar of *Granite* Marble of one single piece, which seem'd to him to be larger and a third part higher than *Marcian's* Pillar, it stood upon a square Pedestal adorn'd with some mutilated Festoons, and *Latin* Inscriptions, so defac'd, that our Author could only discover the Name of *Justinian* entire, and durst not stay to copy any thing, being strictly observ'd by the Officers under whose care they were.

There are other Travellers who pretend to have rang'd thro' all the Ladies Apartments, and to be acquainted with the *Grand Seignior's* most private Amours, and even with the manner of the Ladies Reception when they are admitted to his Bed; but their Relations seem much fitter to fill a Novel than a History, and therefore I must beg leave of the Gay part of the World, who seem infinitely pleas'd with the Relation of such Amusements, for not gratifying them with the Repetition of these Particulars, which they themselves will give less Credit to every

very Day as their Judgment Ripens.

The outside of the Palace towards the Porte has little worth Observation, unless the *Kiosc*, or Pleasure House over against *Galata*, supported by twelve Marble Pillars, and richly furnish'd and painted after the *Persian* Manner: Hither the *Grand Seignior* sometimes comes to take Water, or divert himself with viewing the Shipping. There is another *Kiosc* on that side of the Palace next the *Bosphorus* higher than that on the side of the Porte: This is built on Arches which support three *Salons* cover'd with gilded *Cupola's*, and hither the *Sultan* frequently comes with the Ladies, attended by the Mutes and Dwarfs and other Inhabitants of the Palace, to take the fresh Air and divert himself.

Besides the Buildings, Gardens and Squares already mention'd, there are many others in which the inferior Officers and Servants are lodg'd, and where all manner of Stores and Provisions are repositied, particularly on the Left Hand of the Entrance quite down to the Waterside are prodigious Wood Piles for the use of the Palace, which some thousand *Baltagi's*, or Hatchet Men, young lusty Slaves, are employed in cutting out and carrying to the several Apartments: On the other side on the Right is a large Square, where those who are design'd for Military Employments are taught their Exercises, at which the *Sultan* is sometimes present.

From the Palace I pass on to take a further view of this mighty City, said to have the most agreeable Situation, and at a little distance to afford the finest Prospect of any Town in the Universe, as has been intimated

already. Nothing upon Earth, says *Tournesfort*, can afford more Delight to the Eye than at one View to behold all the Buildings of the largest City in *Europe*, whose Terrasses, Balconies and Gardens form a variety of Amphitheatres set off with *Bezeftins* (Exchanges) *Caravanferas* (publick Buildings for Entertainment of Strangers) but above all, a variety of Noble *Mosques*, or Temples, which tho' monstrous in their Size, have nothing but what appears beautiful at a distance, the defects of the *Turkish* Architecture not being discernable far off: On the contrary, the large *Cupola's* with the lesser Domes which stand round them cover'd with Lead, or gilded; the *Minarets*, or Steeples vastly high with Crescents on the top of them, view'd by a Traveller who stands at the Entrance of the Canal of the *Black Sea*, create in him the highest Admiration.

There are several other *Seraglios*, or Palaces in *Constantinople* besides the *Grand Seignior's*; but they have very little Beauty on the outside, People here seeming to affect as little outward Show as possible, for fear of giving Umbrage to the Government and endangering the seizing their Possessions. These Palaces are generally large, and surrounded with high Walls like

like those of Monasteries: In the inside there are noble Apartments adorn'd with Gold and Azure, the Floors being cover'd with rich Carpets; the Walls sometimes lin'd with Tiles in Imitation of *China* Ware, and in all their Rooms there is a broad Bench rais'd about a Foot high against the Wall, cover'd with better Carpets than the Floor, and embroider'd Cushions set upon it, and this is call'd a *Sopha*: Their Halls where they receive Visits and spend most part of the Day are generally call'd *Divans*. The Womens *Haram*, or Apartment, is separated from the rest of the House, no Man being admitted to enter it but the Master and his Eunuchs: These Places are esteem'd so very sacred, that the Officers of Justice will not enter them, 'tis said, to apprehend a Criminal, but wait his coming out. The private Houses of *Constantinople*, as has been observ'd already, are very mean, and being built of Wood, frequently destroy'd by Fires; for putting a stop to which the *Baltagi's*, or Hatchet Men, have no other way than to demolish twenty or thirty Houses before the Fire reaches them; and notwithstanding this, there are often several thousand Houses destroy'd in a few Hours: These Fires are commonly occasion'd, 'tis said, by the *Turks* smoaking Tobacco in their Beds, against which

Practice some of their *Sultans* have been very severe ; but they are so enamour'd with the intoxicating Weed that nothing will restrain their taking it.

Publick
Buildings

But notwithstanding the *Turks* affect nothing Grand in the Structure of their private Houses, their Temples and other publick Buildings are exceeding magnificent; and among other things taken notice of by Travellers, are the seven Royal *Mosques*, or Temples, which are not enclosed by Houses and Tradesmens Shops that prevent the view of them, as in *Christendom*, but stand single within spacious Enclosures, planted with fine Trees, and adorn'd with noble Fountains.

St. Sophia.

St. *Sophia*, the principal of these, stands opposite to the great Gate of the *Seraglio*, and has a very advantageous Situation, being in the finest part of the Town, upon an Eminence, from whence there is a gradual Descent to the Sea: It was antiently a *Christian* Temple built by the Emperor *Justin*, enlarged and beautified by *Justinian*, and dedicated to the *Wisdom of God*, whereupon it obtain'd the Name of *Agia Sophia*; and tho' the *Turks* have now converted it into a *Mosque*, it still retains its antient Name. This noble Structure is of a square Form without, being an hundred and fourteen Paces in length and

and eighty in breadth, but the inside appears round : A *Portico*, or Piazza twelve Yards wide supported by Marble Columns extends the whole length of the Front, which in the time of the *Greek* Emperors serv'd for a *Vestibulum* : This Piazza has a Communication with the Church by nine Marble folding Doors, the Leaves whereof are Brass and adorn'd with *Basso Relievo's* extremely magnificent, the middlemost of them being very large : This *Vestibulum* is join'd to another parallel to it, which has only five Brazen Doors, the Leaves whereof were charg'd with Crosses, but there are left only the upright Beams, the cross Beams being taken away : Parallel to these *Vestibulums* the *Turks* have built a large Cloyster, wherein are the Cells, or Lodgings of the *Molla's* and Officers who belong to the *Mosque*.

A *Cupola* of admirable Structure covers the greatest part of the Building, and at the Foot of this Dome runs a Colonnade, or Piazza, which supports a Gallery five Fathoms broad, by some call'd *Constantine's* Gallery, formerly set a-part for the Women ; and over this are two other lesser Galleries, which make a glorious Figure in the time of their *Ramezan*, when they are all fill'd with Lamps. The *Cupola* is thirty six Yards from side to side, and rests

rests upon four vast Pillars about eight Fathoms thick: The Arch seems a perfect Demisphere, and is illuminated by four and twenty Windows plac'd round it at equal distances: From the East part of this mighty Dome, we pass on to the Demi-Dome in a strait Line, which was the Sanctuary of the *Christians*, and their great Altar plac'd there: In this *Mosque*, 'tis said, there are no less than an hundred and seven Pillars of various kinds of Marble, among which some are of *Porphyry*, and others *Egyptian Granite*, and the whole Dome is lin'd with curious Marble.

The *Mosque* most admired next to that of *St. Sophia*, is the *Solymania*, so call'd from its Founder *Solyman II.* The outside of this *Mosque* is said to exceed that of *St. Sophia*; the Windows being larger and better disposed, the Galleries more regular and stately, and the whole built of the finest Stones, brought from the Ruins of *Chalcedon* and *Troy*. The *Mausoleums* of its Founder and his *Sultana* are behind this *Mosque* cover'd with noble Domes; overy *Solyman's* Coffin is a rich piece of Embroidery representing the Town of *Mecca*, and at the Head of the Coffin is a Turban plac'd with a Tuft of Herons Feathers enrich'd with precious Stones; the whole Tomb being illuminated with a vast
Number

Number of Lamps and Tapers, and several Religious attend constantly, who have stated Salaries for reading the *Alchoran* and praying for the Soul of the Deceas'd.

The *Validea*, or *Mosque* founded by the Mother of *Mahomet* IV. is another noble Structure, the Model and Materials much the same with that of *St. Sophia*, and being situated in the most frequented Part of the Town, is nobly illuminated upon rejoicing Days; they don't only fill the Galleries and Minarets with Lamps, but by Cords fastned from one Minaret to another, and little Lamps fix'd to them, they represent the Name of the *Grand Seignior*, or a Besieg'd Town, or a Battle, very artfully.

The new *Mosque* built by *Sultan Achmet* is another magnificent Structure: The Entrance into it is through a large Court which leads to a *Portico*, or *Piazza*, over which is a Gallery cover'd in length by nine Domes, and in breadth by six, supported by Marble Pillars; from hence we pass'd through a large square Cloyster which joins to the *Mosque*, over which there is a stately Dome with slender Minarets, or Steeples, as in the rest; but the only Ornaments in the inside of this and the

the other *Mosques* are branch'd Candlesticks, Ivory Balls and Chrystal Globes: One of the Chrystal Globes in this *Mosque* contains a little Galley rigg'd; another, the Model of the Temple, and the rest some Curiosity or other.

There are several other Noble *Mosques*, as those of *Sultan Mahomet*, *Sultan Selim*, *Sultan Bajazet*, &c. which have Hospitals and Schools endow'd belonging to them; but the Model being much the same with those already mentioned, need no farther Description: Portico's and Galleries are common to most of them; they have all their Domes and Minarets and Gilded Crescents; most of them are lin'd with Marble, and their Galleries supported by Marble Pillars: The Floors are covered with Matts or Carpets; and they have no Painting or Imagery in any of their *Mosques*. The *Turks* have defac'd the Cherubims and other Images they found in *St. Sophia*, which has not a little diminish'd the Beauty of the *Cupola*, and some other parts of it. A Pulpit there is of Stone or Marble in every *Mosque*, from whence the Religious sometimes harangue the People; but of this I shall enlarge when I come to treat of their Religion.

Another

Another Place which Travellers visit at The
Constantinople, is, the *Atmeidan*, the anti- *Atmeidan*.
ent *Hippodrome*, a famous Square, still put
to the same uses almost it was originally,
for here the *Turks* exercise Feats of Horse-
manship, and shew their Dexterity in
throwing the *Gerit*, or Dart, in a full Ca-
reer ; and antiently it was the place for
Horse Races. The Dimensions are still
the same as formerly, viz. 400 Paces long,
and 100 broad ; but the noble Statues
and Obelisks which were erected here are
most of them demolish'd or defac'd. An
Obelisk of Granite or Thebaick Marble
however remains still in the *Atmeidan* ;
being one single Piece about fifty Foot high,
terminating in a Point, and charg'd with
Hyeroglyphicks, now unintelligible ; but
by the *Greek* and *Latin* Inscriptions on the
Base, it appears, that the Emperor *Theo-*
dosius caus'd it to be set up again, after it
had laid on the Ground a considerable time,
and the Engines which were made use of in
raising it are represented in *Basso Relievo*.
Nicetas, in the Life of *St. Ignatius*, Patri-
arch of *Constantinople*, observes, that this
Obelisk had on the Top a Brazen Pine-
Apple, which was thrown down by an
Earthquake. Not far from hence are the
Remains of another Obelisk, composed of
several Pieces of Marble, the Top whereof

is fallen, and the rest in a ruinous Condition. This Obelisk was formerly cover'd with Brazen Plates, set of with *Bas Reliefs*, and other Ornaments: And by the Inscription on the Bottom, appears to have been a very surprizing Work. The Column of the three Serpents twisted together, mention'd by former Writers, Gentlemen who have lately travelled to *Constantinople*, tell us is taken away or demolish'd. It was held by the Superstitious to be a *Talisman*, or Charm against Serpents, with which this Country was infested.

There is another Pillar in the Street of *Adrianople*, call'd the burnt Column, being so Black and scorch'd by the frequent Fires which happen in this City, that 'tis not easy to discover what 'tis made of; but those who have taken the Pains to examine it, say, that it is compos'd of Porphyry Stones, and that the Joints were hid with Copper Plates. The Historical Pillar, so call'd because it is cover'd with Figures from Top to Bottom, and said to contain the History of the Victories of the Emperor *Arcadius*, is of plain Marble, and about an hundred and forty seven Foot in Height. The conquer'd Towns are represented by Women, whose Heads are crown'd with Towers. The Horses are finely wrought, and the Emperor appears sitting in an Elbow

bow Chair, in a kind of Fur Gown, The Imperial Standard is held over his Head by two Angels, having that Device of the *Christian* Emperors wrought in it, *viz. Jesus Christ is Conqueror.* The Column called *Marcians* Pillar, is compos'd of Granite Marble, and stands in a private Court in *Adrianople Street*, near the Baths of *Ibrahim Bassa*, and was discover'd but a few Years since by *Sr. George Wheeler* and *M. Spon.*

The *Grand Beseftin*, or Exchange, is *Beseftins.* much admired by Travellers, where all manner of Tradesmen have their Shops, one Quarter being assign'd to the Goldsmiths, another to the Drapers, a third to the Mercers, and so on, different Trades never mixing together. It is built of Free Stone, and cover'd from the Weather. Here the richest Merchandize is expos'd to Sale, and at Night the Place is lock'd up, and all People retire to their respective Dwellings. There is another *Beseftin*, where Goods of less Value are sold ; but in other Parts of the Town there are no Shops or any Trade stirring, unless in their *Bazars*, or Market Places, where Flesh and other Eatables are expos'd to Sale.

Hans.

The *Hans* or Caravansera's, for Entertainment of Travellers and Merchants, are many of them noble Stone Buildings, consisting for the most part of a large square Court, in the middle of which is a Fountain. A Cloyster runs all round the Square, thro' which we enter the Lodgings, and over this Cloyster is a Gallery, with Lodging Rooms behind it. A Merchant has nothing to do but to apply to the Porter who has the keeping of the House, and he will assign him a Lodging, and a Warehouse for his Goods, paying only a Piafter, or some such Sum at his Entrance, and two or three Aspers a Day afterwards. The noblest of these *Hans* is that call'd *Valide Han*, built by a Dowager Empress. Here Foreigners always find a Lodging at an easy rate; and a Quilt or two, a Carpet, and some Cushions are all the Furniture that is requisite. The Revenue that arises from these *Hans*, is usually apply'd to some pious or charitable Uses. There are some of them however purely for the Conveniency of Travellers, where they do not only lodge *gratis*, but are furnish'd with Rice and Flesh if they will accept it, which few People do, Provision being exceeding cheap.

But

But nothing in *Constantinople* appears so shocking to the *Franks*, as the publick Market which is daily held for Slaves of both Sexes. Here Men purchase Wives, Concubines, or Servants, as they do Cattle in other Countries. This is a large Square, call'd the *Yessir Bazar*, and commonly the *Avret Bazar*, or Womens Market, there being more of these expos'd to Sale than of the other Sex. The Male Slaves stand in the Middle of the Square ; but the Women are kept in little Rooms adjoining to it, whither Chapmen go to cheapen and examine them. Those who are distinguish'd for their Beauty or other Accomplishments, and like to become the Mistresses of People of Condition, the Merchants keep up carefully in their own Houses, where they are taught to sing and dance, and all other Qualifications which may render them desirable. And when a great Man comes to traffick for them, these Ladies use the most tender and moving Expressions to induce him to take them off, stiling him Sovereign of their Hearts, Soul of their Souls, &c. But a Merchant takes care his Chapmen shall not be too familiar with his Ware, till the Bargain is concluded, for the same Girl with her Maidenhead is valu'd at twice the Price she would be without it ; and there are old Women, according to

Slave-Market.

Motraye, who are sworn to examine them, and report their Opinions of the Matter.

Over against *Constantinople*, on the other Side the Harbour, stands *Galata*, to which People usually go in a Wherry, it not being more than half a Mile from the one Side to the other. But when we go to *Galata* by Land, it is necessary to fetch a Compass round the Harbour, and cross a little River which discharges it self into it. The first thing observable in the way, is, the *Ocmeidan*, or Field of Arrows, a spacious Place, where the *Turks* practice Archery, and come in Procession at the breaking out of a War, to implore Success on their Arms. From hence we arrive at *Cassumpasba*, which looks like a great Village. Here by the Water Side is the Arsenal, where the Gallies and Ships are built, containing no less than six score arch'd Docks. The Captain *Bassa* has his Residence in the *Arsenal*, and has the Command of all the Workmen and Marines. From hence we go to *Galata*, which is separated from *Cassumpasba*, only by the Burying-places, which lie between them. *Galata* is a large Town, and the private Houses better built than those of *Constantinople*, and inhabited for the most part by *Greeks*, *Armenians*, *Franks*, or *Jews*, who are not under those Restraints here, as they are on the other Side the Water, but enjoy

enjoy as full Liberty in their Religion and Customs, as in *Christendom* almost, having Taverns and publick Houses, where Wine is drunk with all imaginable Freedom, even the *Turks* themselves often cross the Water to get a Dose of it. Here are also several Monasteries of the *Franks*, as *Corde-liers*, *Jesuits*, *Franciscans*, *Capuchins*, &c. besides several private Families of *Franks*.

By the Sea Side is one of the finest Fish-Markets in the World, where no kind of fresh Fish is wanting, exceeding cheap and good. From *Galata* we go to *Pera*, which *Pera*. is likewise separated from it by Burying-Grounds. In this Town the *Christian* Ambassadors have their Residence, except those of the Emperor and *Poland*, who are allowed to have Houses within the Walls of *Constantinople*. The private Houses of *Pera* are handsomer than any about the City, and it is chiefly inhabited by *Greeks* of Condition. From *Pera* to *Tophana* there is a *Tophana*. great Descent, this Place lying upon a River just opposite to the *Seraglio*. It is call'd *Tophana* because here their Artillery is cast, the Foundery giving its Name to all that Quarter, which makes a little Town, but all these Places, are by some reckon'd a part of *Constantinople*, or at least as Suburbs to it, and then indeed this City may be reckon'd near thirty Miles about. But
Con-

Constantinople, properly so call'd, according to the best Information I can get, is not above eleven or twelve Miles in Circumference, exclusive of the great *Seraglio* which is computed to be about three or four Miles more: And by the way, there is another *Seraglio* in *Constantinople*, besides that already mention'd, call'd the old *Seraglio*, being about two Miles in Compass, where the Ladies who belong'd to former Emperors are kept, and never suffer'd to come out. Here also are kept those of the Royal Blood, who are suffer'd to live. Over against the *Grand Seraglio*, on the *Asian* Shore, stands the Town of *Scudaret*, and notwithstanding this place is a Mile distant from the City, and separated from it by the Sea, this also is by some reckon'd a part of *Constantinople*. It is indeed the principal Rendezvous of the Merchants and Caravans of *Armenia* and *Persia*, which traffick to *Constantinople*, and at present a large beautiful Town, the only one on the *Asiatick* Side of the *Bosphorus*. As for *Calcedon*, which lay a very little to the Westward of it, just opposite to the Point of the *Grand Seraglio*, there is now scarce any Ruins left, to shew where that City stood. Between *Scutari* and *Calcedon*, the *Grand Seigneur* has a fine Palace, and Gardens of a vast Extent, whither he frequently retires from the City.

Scudaret.

2. The second City in this Province is *Adrianople*, so call'd from the Emperor *Adrian*, who re-edify'd it, after it had been destroy'd by an Earthquake; by the *Turks* call'd *Adrine*. The antient Name of this City was *Orestes*, which it obtain'd from its Founder, and was afterwards known by the Name of *Uscadana*. It is situated in 43 Degrees odd Minutes North Latitude; about an hundred and forty Miles North West of *Constantinople*, and stands for the most part on a flat, in a fruitful Country, being water'd by several Rivers, of which, the chief are the *Meriza*, the *Tungia*, and the *Arda*, over which there are three Stone Bridges. The Town is healthful, and the Country about it pleasant, which frequently brings the *Grand Seignior* and his Court hither; and some of the *Sultans*, particularly the last, have so doted on the Place, that no Representations of their People could bring them back to *Constantinople*. The *Sultan* has here a magnificent *Seraglio*, and there are some noble *Mosques*, but the private Buildings are not better than at *Constantinople*, and the Streets more dirty and inconvenient. The Circumference is computed to be about seven or eight Miles, including the Gardens, and it is said to contain about an hundred thousand Inhabitants. It was taken by the *Turks* in the

Year 1362, whither they remov'd the Seat of their Empire from *Brusa* in *Natolia*, and it continu'd to be the Metropolis of the Empire, till the taking of *Constantinople*.

In this City is a noble *Bisistin*, or Exchange, near half a Mile in Length, having between three and four hundred Shops on the Sides, furnish'd with rich Goods, and near it is a cover'd Street, a Mile in Length, full of good Shops from one end to the other ; the Tradesmen having a particular quarter to themselves in most of the Cities of *Tarky*, and are not dispers'd over all parts of the Town, as with us. The principal *Mosque* here is that of *Sultan Selim*, but as the Form of it differs little from those of *Constantinople*, I shall not tire the Reader with a particular Description of it. This, like every *Mahometan* Temple almost, is surrounded with a Piazza, and Galleries; the Middle of the Temple cover'd by a large Dome or Cupola, and several lesser Domes about it, slender Steeples or Minarets of a considerable Height, standing at the Ends with Crescents upon them. As this is the general Frame of their Mosques, and there is no other Difference but in their Dimensions or Materials, I perswade my self the Reader will very readily dispense

pense with a fresh Description of them in every Town we come at.

3. The next great Town I shall mention in this Province, is *Trajanople*, situate about forty Miles to the South East of *Adrianople*, once the See of an Archbishop, but now a small Place.

4. *Philippipoli*, so call'd from King *Philip* the Father of *Alexander*, about eighty Miles West of *Adrianople*, is still a large City, situate in a spacious Plain on the River *Mariza*, part of it standing on the Declivity of a little Hill, and the rest on the Plain: Here are no other Antiquities but the remains of two antient Brick Chapels built in the Form of a Cross: In one of which, according to the Tradition of the *Greeks*, *St. Paul* preach'd to the *Philippians*; and upon that Account they often resort thither on Holy Days to perform their Devotions. The Walls of the City are in a ruinous Condition, and over the Gates are found some *Greek* Inscriptions, but not legible at present; and as for the *Greeks* who are Natives of the Place, even their Priests and Coloyers (Monks) are so extremely ignorant, that they are not at all acquainted with the History of their City, or its Original; but attend with Admiration

when the *Franks* relate any thing out of the antient Writers concerning it. There are in the Plain about this City several little Hills, or *Tumuli*, like those we have in *England*, which according to Tradition, were the Sepulchres of some noble *Romans* who lost their Lives in Battle on this Plain. Sir *Paul Ricaut* relates, that a *Greek* having dreamt there was a considerable Treasure buried under one of these Hills, had so firm an Assurance of the Truth of it, that he apply'd himself to the *Nazir Aga*, who has the oversight of the Water Works and Pleasure Houses of the *Grand Seignior* in this Province, and acquainted him with his Dream: The *Nazir* sent Intelligence of it to the *Grand Seignior*; and so apt, says Sir *Paul*, are the *Turks* to catch at the least shadow where there is any Profit to be expected, that the Peasants of the Neighbourhood were summon'd in to dig for this supposed Treasure, who understanding but little of the Art of Mining, and having dug very deep, the Ground fell in upon them, and buried no less than than seventy Persons under it: And thus the Work ended, and the *Greek* awak'd from his Dream. But to proceed, This City was taken by the *Turks* about the Year 1360. and is an Archiepiscopal See.

5. *Gallipoli*, a large Town at the *Gallipoli* Mouth of the *Propontis*, or Sea of *Marmora*, on the *Thracian Chersonese*, where the Strait between *Europe* and *Asia* is about five Miles over: It is computed to stand about an hundred Miles South West of *Constantinople*, and five and twenty Miles North East of the *Dardanells*, and has two Ports, or Bays for Reception of Gallies, one to the Southward and the other towards the North. The *Besifin*, or Exchange, is a handsome Building, having several Domes cover'd with Lead; but the private Buildings are of Wood very low and mean; 'tis reported that the *Greeks* and *Jews* here, make the Doors of their Houses but two Foot and a half high, as in some other Towns in *Turky*, to secure them against the Insolent *Turks*, who in their Zeal, or Frolicks, will ride into their Houses where they find it practicable, to the great Terror of their Families. The *Turks* are computed to amount to about ten thousand in this City, the *Greeks* to be three or four thousand, and the *Jews* a considerable Number. This is the first Town the *Turks* possess'd themselves of in *Europe*; and it is observ'd to be so convenient a Place for passing from *Asia* into *Thrace*, that other Princes who

who have had designs upon this Province have first attempted *Gallipoli*.

Sestos.

6. *Sestos*, as 'tis generally call'd, about twenty five Miles South West of *Gallipoli*, where stands one of the Castles of the *Dardanells*, though Sir *George Wheeler* is of Opinion our Geographers are mistaken in the Situation of *Sestos*, for the Castle on the *European* Side does not retain any thing of the Name they have given it, but is called, the old Castle of *Romelia*, as that on the *Asian* Side is the old Castle of *Anatolia*, and does not go by the Name of *Abydos*, as we see it in our Maps. These were Places famous in the Poets for the Amours of *Hero* and *Leander*, as well as for the Bridge of Boats which *Xerxes* laid over the *Hellepont* here. The Sea is about two Miles over at this Strait, on each Side whereof these Castles of the *Dardanells* stand, and take an Account of all Ships bound for *Constantinople*, but the Distance between them seems to be too great to hinder Ships passing on towards that City; and the *Turks* were in the utmost Consternation I find, on the Victory the *Venetians* obtain'd at the *Dardanells*, being apprehensive their Fleet might attempt the sailing up as high as *Constantinople*. It has been observ'd already, that this Strait between the *Archipelago* and the Sea of *Marmora*,
was

was antiently call'd the *Hellepont*, as the Strait between the Sea of *Marmora* and the *Black Sea*, was the *Bosphorus*.

7. *Heraclea*, antiently a great City *Heraclea*.
feated upon the Sea of *Marmora*, or *Hellepont*, almost in the midway between *Constantinople* and *Gallipoli*: It is now dwindled to an inconsiderable Town, tho' there are some Remains of the antient Walls and Columns; and considerable Ruins of an Amphitheatre erected in the time of the Emperor *Severus*, who to mortifie the *Byzantines* for being in a Confederacy against him, transferr'd their Privileges to *Heraclea*. The Harbour is pretty secure, but not deep enough for large Vessels, and the Entrance of it hazardous on account of some Rocks which lie almost even with the Water.

8. *Rodofto*, which stands but a few *Rodofto*.
Hours from *Heraclea*, on the same Coast, is a large populous Town with a good Harbour, and has a considerable Trade: The Inhabitants are *Turks*, *Greeks* and *Jews*: The *Greeks* have several Churches, and the *Jews* their Synagogues, being each of them allow'd the free Exercise of their Religion.

The

The Reader may by this time probably be pretty well tir'd with the dry Description of Towns and Provinces : Before I proceed therefore to give an Account of the rest of the *European* Provinces, I shall enquire into the present state of Religion in the *Turkish* Empire ; and first of the *Mahometan* Faith, which may properly be call'd their establish'd Religion, the others being only tolerated.



THE

CHAP. V.

Containing an Enquiry into the Establish'd Religion of Turkey, and particularly of such Sects of Mahometans as have not already been mention'd in treating of Persia and Arabia.

IT is generally held by the *Mahometans*, ^{73 Sects} that there are Seventy three Sects amongst them, but Sir *Paul Ricaut*, who had consider'd them very attentively, was of opinion there were many more, perhaps, says he, as many as there are Schools and Towns in the Empire ; in which some Pragmatical Teacher or other is ever starting Opinions, and endeavouring to gain new Disciples, which he attributes to that variety of Religions out of which the *Mahomitan* is compos'd ; every Party introducing some Opinions peculiar to their own way ; and he might have added, that the variety of Religions tolerated in the Empire, out of every one of which the *Turks* by virtue of the Privileges and Preferments appropriated to Mahomitanism frequently gain Profelites, is a further reason for the multiplication of Sects amongst them ; for these, as they have opportunity are fond of propagating such favourite Noions as they have embrac'd in their Youth, and so as they are not opposite to any Fundamentals of Mahomitanism, so as the belief of the Unity of the God-head and *Mahomet's* Mission remain undisputed ; and they continue to observe the five grand Precepts, viz. Their Purifications, Prayers, Fasts, Alms and Pilgrimages ; and so as they forbear to advance any Notions which may disturb

the Government, Publick Authority takes little notice of them. They are allow'd to be as whimsical as they please in the Doctrines they broach.

Difference
between
the Turks
and Per-
sians.

The two principal Sects among the *Mahometans*, as has been observ'd already, are those of *Persia* and *Turky*; The *Persians* adhereing to the Doctrines receiv'd from *Hali* the Son-in-law of *Mahomet*, and the twelve *Imans* or Patriarchs his Successors; and the *Turks* to the Doctrines and Commentaries of *Abubeker*, *Omar* and *Osman*, the immediate Successors of *Mahomet*, whom the *Persians* esteem Usurpers, and their Followers Hereticks. With what detestation the *Persians* speak of the *Turks* I have shewn already: The *Turks* on the other hand charge the *Persians* with corrupting the Alchorn, altering the Words, and misplacing the Points and Stops, whereby many Passages carry a doubtful and ambiguous Sense. And thereupon those Alchorans which were found in *Babylon* when it was taken from the *Persians*, are laid up in the *Seraglio* at *Constantinople*, in a place by themselves, and all People prohibited to read them on pain of the *Mufti's* Curse. The *Turks* also denominate the *Persians*: *The forsaken of God, Abominable, and Blasphemers of their Holy Prophet*: Insomuch that when *Sultan Selymus* made War on the *Persians*, he call'd it *The Cause of God*, and made the Vindication of the Prophet's Honour the ground of the War; and notwithstanding the Children of other Nations are admitted into the *Seraglio*, and educated in the Seminaries there, the *Persians* are disabled to enjoy this Privilege, their Apostacy being esteem'd so notorious and abominable that they think them beyond all

all hopes or possibility of a Recovery, and therefore seldom give them any Quarter in the Wars, or admit them to the privilege of becoming their Slaves.

In a Sentence denounced by one of the Turkish *Mufti's*, against the Tutor of *Sba Abbas* the *Sophi*, he tells him, That if the *Persians* retain'd no other Heresy than the rejecting those elevated Companions of *Mahomet*, *Abubeker*, *Omar* and *Osman*, their Crime was not capable of expiation by a thousand Years Prayer and Pilgrimage; but they would be condemn'd to the bottomless Abyss of Hell, and depriv'd for ever of the Cœlestial Bliss.

Another Crime he charges the *Persians* with, is, their not Assembling in the *Mosques*, to publick Prayers, as the *Turks* do. The *Sophi* of *Persia* seldom or never going to the *Mosques*, and the People when they do go thither praying every one separately, without a Priest or Leader, with whom the People ought to join and imitate according to the *Turks*.

He charges them also with not washing their bare Feet in their Purifications, but slightly stroaking them over, with cutting and clipping their Beards into various Forms, with not having a due Reverence for the Holy Colour Green, appropriated to the Banner of *Mahomet*, but irreverently wearing that Colour on their Shoes and Breeches; with drinking freely of Wine, and eating prohibited Meats, and with their suffering several Men to enjoy one Woman, so that it cannot be known to whom the Children ought to be appropriated. (This last seems to be a Scandal upon the *Persians*, but nothing is more

common than for one Sect to charge another with many more Faults than they are really guilty of.)

Was not, says the *Musti*, *Abubeker* first converted to the Faith? Was not *Omar* the bravest Champion of the Mahometan Religion against the *Christians*? Was not he who dispos'd and distinguish'd the Chapters of the *Alchoron* the Chast *Osman*? Are not ye therefore who wear red Turbants, and hate the House of the Prophet, commanding after the repetition of your Prayers that Curses and Blasphemies be proclaim'd against, these Holy Friends and Associates of the Prophet to be condemn'd for your wickedness? When the *Christians* preserve the Hoofs of the Ass on which Christ rode, and set them in Cases of Gold and Silver, and esteem it the greatest honour to touch so holy a Relique?

Ye maintain it to be lawful also to pillage, burn and destroy the Countries of the *Mus-selmans*, and carry their Wives and Families into Slavery, driving them naked through your Markets, and exposing them to Sale to every one that will buy them: From whence it is evident that ye are the most mortal and irreconcilable Enemies to us of all Nations of the World: In short, ye are the Kennel of all Sin and Uncleaness: A *Christian* or a *Jew* may hope to become true Believers, but ye can never.

Wherefore by Virtue of that Authority I have receiv'd from *Mahomet*, in consideration of your Offences and Incredulity, I pronounce it lawful for any one of what Nation soever, of true Believers, to kill, destroy and extirpate ye: And as he who kills a Rebellious *Christian* performs a meritorious Act
in

in the sight of God, much more he who kills a *Persian* shall obtain a seventy fold Reward from the Fountain of Justice. And I hope that the Majesty of God in the Day of Judgment will condemn ye to be the Asses of the *Jews*, to be rode and hack'ned in Hell by that contemptible People; and that ye will in a short time be exterminated by us; the *Tartars*, *Indians*, and *Arabians*, our Brethren and Associates in the same Faith.

There are four great Sects of *Mahometans* ^{4 Principal Sects:} however, who differ only in Ceremonials, bearing the Names of some of their Primitive Apostles, whom the *Turks* hold to be Orthodox in the main: The first is call'd *Hamisse*, and inhabit chiefly *Turkey* and *Tartary*. The 2d. *Shaffe*, of which are the generality of *Arabians*. The 3d. *Malchee*, of which are those of *Tripoli*, *Tunis* and *Algier*, and other Parts of *Africa*. The 4th. *Hambelle*, of which are some few of the *Arabians*: each of these have a charitable Opinion of the others as True Believers. All *Mahometans*, whatever Country they Inhabit, except the *Persians*, come under one of these denominations, but are again subdivided, and known by the Names of the particular Teachers they adhere to. It wou'd be tedious and almost endless to give an count of every particular Persuasion; I shall therefore mention only some of the chief. And first the *Moatzali*, who stile themselves Defenders of the Equity and Unity of God; in which however they differ so much among themselves, that they are divided into two and twenty Sects, who maintain their Opinions with that Passion, that every Party accuses their Opponents of Infidelity. And one of the Sects deriv'd from the *Moatzali*, call'd

call'd the *Haieffi*, hold that Christ assum'd a Natural Body, and was Eternal and Incarnate, as the *Christians* profess; and in their Creed have incerted an Article that Christ shall Judge the World at the last Day; for Proof whereof they bring that Passage in the *Alchoran*, viz. Thou *Mahomet* shalt see thy Lord return in the Clouds.

Another Sect call'd *Morgi*, hold, That a true Believer, how Wicked and Impious soever shall never be Punish'd, for God sees no Sin in his Children: On the contrary, the good Works of one who is of an erroneous Faith avail him nothing, or will ever procure him the Joys of Paradise. But there is a Sect opposite to these call'd the *Waidi*, who hold, That a Believer who has committed a great or Mortal Sin is in the condition of an Apostate, and without Repentance shall be for ever punish'd in Hell, tho' his Torments will not be so exquisite as those inflicted on Infidels. But the Opinion esteem'd the most Orthodox among the *Turks* is, That a notorious Sinner dying without Repentance is left wholly to the pleasure of God, either to pardon him of his Mercy, or for the Intercession of the Prophet *Mahomet*, according to what he says in his *Alcharon*, My Intercession shall be for those of my own People who have greatly Sinned. That these shall be first punish'd according to the measure of their Iniquity, and afterwards be receiv'd into Paradise: For it is impossible, say they, that these should ever remain in Eternal Flames with Infidels, because it is reveal'd to us, That whoever hath but the weight of an Atom of Faith remaining in his Heart shall in due time be releas'd from Fiery Torments. Which is the reason that many

Salvation,
the Turks
Opinion
concerning
it.

Purgatory.

many of the *Turks* use Prayers for the Dead.

One of their modern Sects, denominated the *Jabaiab*, deny God's Omniscience, and hold that his Government is as subject to Chance and Accidents as that of Mortals: and that from Eternity, or at the Creation, he had no certain Knowledge of what would be transacted in the World; but that he improves in his Knowledge by Time, as Men do by Practice and Experience.

The Sect call'd *Beçash* observe the Ceremonial part of the Law of *Mabomet*, with a strictness and Superstition above any of their Religion; and hold it unlawful to ascribe any Attributes to God, as to say that God is Great, God is Merciful, &c. For, say they, the Nature of God being Infinite and Incomprehensible, cannot fall under the weak and imperfect Conceptions of Man's Understanding, which can imagine nothing applicable to his Nature: Of which Sect was the Turkish Poet *Nemisi*, who was flead alive for saying when the *Imaum* call'd the People to Prayers in the usual manner from the Steeples Crying, *God is one, God is great, &c.* That the *Imaum* Lyed, for that no Epithet could be predicated of the Divine Essence: The Officers of the *Janazaries*, 'tis said, are generally of this Sect. But these Gentlemen who are so very abstracted in their Notions, are guilty of the foulest Practices, having no regard to proximity of Blood, but lying with their nearest Relations, and even with their own Daughters; alledging, that he who planted the Vine is best intituled to the Fruits of it.

The *Munafibi*, another Sect, are *Pythagoreans*, believing the Transmigration of Souls, on which Account they are very compassionate

to

Concerning
the Attri-
butes of
God.

A Sect
which
comes near
the Chri-
stians.

to Animals, purchasing the Liberty of some, and Feeding others.

The *Eschrachi*, or illuminated, hold that the happiness of the other World consists in the Contemplation of the Divine Nature, and reject all those gross Conceptions of Heaven, which seem calculated by *Mahomet*, to allure sensual Men; of which Sect are the great *Sheiks*, or Preachers, who belong to the Royal *Mosques*, these Men are constant in their Devotions, abstemious in their Dyet, of a chearful Countenance and obliging Behaviour, and great lovers of Musick and Poetry, composing Songs or Hymns for the Entertainment of their Audience: They are observ'd also to be Generous and Compassionate towards the Frailties of Humane Nature, far from Covetousness, and that Churlish Temper with which the *Turks* in general are charg'd, for which reason their Conversation is much desir'd in *Constantinople*.

Scepticks.

But the most unaccountable Sect are the *Hairetti*, or the Doubtful, who determine nothing positively; they will not so much as enter into any Disputes, or undertake to persuade or dissuade any thing, holding with the *Academicks*, that Falshood by the wit of Man may be so dress'd up as not to be distinguish'd from Truth; their usual Answer therefore to any Questions put to them is *God knows, It is unknown to us, &c.* Of this Sect however have several of the *Mufti's* been, who never examine the Sentences or *Fetfa's* they are requir'd to Sign by the *Grand Seignior*, 'tis observ'd; but blindly comply with whatever he Commands, saying only, *God knows what is best.*

Atheism
in Tur-
ky.

Atheism also prevails mightily in *Turky*; there are a set of People who stile themselves *Muferim*,

Muſerim, which ſignifies *The true Secret is with us*, who abſolutely deny the Deity, and reſolve every thing into Nature; the Heavens, the Sun, Moon and Stars they hold are all the Production of Nature or blind Chance, and Man himſelf riſes and fades like other Plants and Flowers. Of this Perſuaſion there are Multitudes in *Conſtantinople*, among their *Cadi's* and Learned Men, but eſpecially among the Runegadoes who have Apoſtatiz'd from Chriſtianity, who are extreamely ready to hope there may be nothing beyond this World. One of this Perſuaſion call'd *Mahomet Effendi*, a wealthy Man, educated in the Eaſtern Learning, Sir *Paul Ricaut* ſays, he knew in his time Executed for impudently proclaiming his Blaſphemies againſt the Being of a Deity, making it in his ordinary Diſcourſe an Argument againſt the Being of a God; that he was ſuffer'd to live who was the greateſt Enemy and Contemner of the Divine Eſſence; and tho' this Man might have ſaved his Life if he would have confeſs'd his Error, he perſiſted ſtill in his Blaſphemies, ſaying, that tho' there was no Reward to be expected in another Life, yet the love of Truth oblig'd him to dye a Martyr to it. Sir *Paul* informs us further, that the Ladies and Eunuchs of the *Seraglio* were many of them infected with theſe Notions, and ſome of the greateſt *Baſſa's* were favourers of them, when he reſided at *Conſtantinople*.

I proceed now to enquire into the ſeveral *Mahometan* Orders of *Mahometan Monks* or *Derviſes*, and of their Convents and Religious Houſes; and it is generally held by their Doctōrs that theſe Houſes and their Inſtitutions are as ancient as *Mahomet*, by whom general Orders

and Instructions were given for their OEconomy ; but their Histories mention nothing of Monasteries till within these four hundred Years, in the Reign of *Orchanes* the second King of the *Turks*, said to have been the first Founder of these Houses and their Orders.

The Order
of the Me-
velevee.

The most considerable of these Orders are the *Mevelevee*, commonly call'd *Dervises*, a Word which signifies Poor and Renouncers of the World. Their first Convent was at *Iconium*, now *Cogni*, the Capital of *Lycaonia*, in which there are about four hundred *Dervises*. The Head of which House is the Superiour of the whole Order throughout the *Turkish* Empire, by Virtue of a Charter from *Ottoman* the first of their Kings. They pretend to great degrees of Patience, Humility, Modesty and Charity, and are enjoyn'd Silence. Their Heads hanging down, and their Eyes always fix'd upon the Ground ; they wear the coarsest Linnen next them, and have a white Mantle about their Shoulders, and most of them wear a loose Woollen Garment of a dark Colour ; their Caps are white, and shap'd like the Crown of a Hat ; their Legs always bare, and their Breasts open, and sometimes they burn and sear them to testifie their Zeal and Devotion. They are girt with a Leathern Girdle fastened with a large Buckle of shining Stones, which make a mighty glittering : A String of Beads they are never without, and run them over oftener than a *Christian* Fryer, repeating at every Bead the Name of God. Other *Turks* also carry Beads in their Hands, but it is more for an amusement than any thing else, or to keep the Devil at a distance, as some expresse themselves.

They

They keep a strict Fast every *Thursday*, not eating till Sun-set, and on *Tuesday* and *Friday* the Superiour of the Convent makes a Sermon, or expounds some Passages of the *Alchoran*, after which the *Dervises* bowing with the profoundest Reverence to their Superiour begin their usual Dance, turning round with that swiftness that their Faces can scarce be seen, one of them playing upon a Pipe made of a hollow Cane; when the Musick ceases they all stop in an instant, not at all disordered with the circular Motion; to which they have been accustom'd from their Infancy, until it becomes as natural, and as little disturbs the Head or Stomach as the walking backwards and forwards. This Custom they observe with great Devotion in imitation of their Founder *Mevaluna*, who for fourteen Days together, and without any Nourishment, 'tis said, us'd this Vertiginous Motion by a miraculous assistance, his Friend *Franze* playing all the while upon a Pipe, till at length falling into an Extasie he receiv'd strange Revelations concerning the Institution of this Order. The Pipe or Flute they play on is esteem'd an antient Instrument by them, and held to be the same which *Jacob* and other Holy Shepherds us'd to praise God upon: It has a melancholy Sound suitable enough to the Devotees who use it, and some of these Canes it seems are valued at five and twenty Dollars a-piece.

But the lawfulness of this kind of Devotion with Instrumental Musick is very much disputed by the generality of the *Turks*, because the *Alchoran* expressly forbids all Musick in the Service of God but Vocal: and this is said to be the reason they use no Bells in summoning

A Dance of the Dervises or Monks.

Instrumental Musick, the lawfulness of it disputed.

The Present State of

the People to their Devotions, but call them as their manner is from the tops of the Steepies. And Sir *Paul Ricaut* informs us, that in his time this practice of the *Dervises* was prohibited by Publick Authority. On the contray the *Dervises* urge in their Defence the example of *David's* playing and dancing before the Ark, and by means of some great Men in Power, who seem affected with this kind of Devotion, they still maintain this Institution of their Founder, as all our Modern Travellers assure us: They vow Poverty, Chastity and Obedience, like some Orders in the Church of *Rome*; but any *Dervise* who desires it however, may have a License to leave the Convent and Marry.

The *Novices* are employ'd in the most Servile Offices of the House, till others are admitted who supply their Places; and their chief business is the learning to Read and Write the *Turkish*, *Arabick*, and *Persian* Languages; many of them lead a sloathful idle Life, or employ themselves in learning some kind of Legerdemain, or Slight of Hand, with which they amuse the People; while others pretend to Magick, and to foretell future Events.

A Sect
which
drnk
Wine.

They make no scruple to drink Wine, Spirits and other intoxicating Liquors, and eat *Opium* in such quantities as would poyson half a dozen ordinary Men who are not us'd to it; which at first raises their Spirits and they appear to be Drunk or Mad, and as the force of it abates, a dull Stupification succeeds, which they term an Extasie, and esteem themselves to be in a very Blessed state, like their Founder, who was often observ'd to put himself into this Condition; whatever

whatever therefore contributes to work them up into a Frenzy or Distraction is held allowable in this Order.

These *Dervises* have Monasteries in all Parts of the *Turkish* Empire, which serve for Houses of Entertainment to those of their Order, who Travel into all Countries where their Religion is profess'd, even as far as *China*, and are esteem'd the best Spies that are to be found in the Eastern parts of the World.

There are several other Orders in *Turky*, some of whom profess great Abstemiousness and Self-denyal, but most of them pretend to Visions and Revelations, and have their Santos, or Saints, who are remarkable for the oddness of their Dress, and voluntary Mortifications, and are in great esteem with the People. From these Convents come their principal *Sheiks* or Preachers, to which Office no particular Persons are set apart or Ordain'd, but any Brother who apprehends himself Gifted, undertakes to Interpret the *Alchoran*, and hold forth to the People.

The *Emirs* who are of the Family of *Mahomet*, ^{*Emirs.*} are generally reckon'd among their Religious: These are distinguish'd by their green *Turbants*, said to be the Prophet's favourite Colour. Many Privileges they are indulg'd in by the Government, insomuch that if another *Turk* affront and strike one of them, he forfeits his Right Hand; however they have a Head or Superior call'd the *Nakib Eschref*, whose absolute Power over them extends to Life and Death, but he will never bring so great a Scandal on the Holy Seed as to punish them publicly. There are not many of these *Emirs* who can derive their Pedigree from *Mahomet*; but the *Nakib* is ready

to favour the Pretensions of all People to encrease the Number of his Subjects, and will make out their Pedigree for them in his Office of Heraldry for a small consideration, when they are not able to do it themselves. The second Officer among these *Emirs* is the *Alemdar*, who carries the green Standard of *Mahomet* when the *Grand Seignior* appears abroad upon any solemn occasion. Few of these *Emirs* exercise any Trade, unless it be that of buying and selling Slaves, the Captivating and Enslaving of *Christians*, being look'd upon as a Pious Employment by this Holy Generation.

The
Musti or
High
Priest.

The Head of the *Mahometan* Religion in *Turkey* is the *Mufti* : He appoints all Inferiour Civil Magistrates, who are indeed Ecclesiasticks, their Canon and Civil Law being one and the same, for the Supream, Ecclesiastical and Civil Power were originally Vested in the *Caliphs* of *Babylon*, the Successors of *Mahomet*, and the *Mufti's* still retain the Shadow of that Authority ; for to him is regularly the last Appeal in all Cases of Importance, and without his *Fetfa* seldom any great Man is put to Death : He is their Oracle, and the *Grand Seignior* scarce ever reverses his Sentences ; but then as he appoints the *Mufti* and deposes him when ever he sees fit, if one *Mufti* is not for his turn he immediately makes another, so that in effect the Sentence is the *Grand Seignior's*. The Title the *Sultan* gives the *Mufti* when he writes to him is.

“ To the *Efad*, the Wisest of the Wise,
 “ instructed in all Knowledge, the most
 “ Excellent of the Excellent, abstaining
 “ from things Unlawful ; the Spring of Vir-
 “ tue

“ true and true Science, Heir of the Prophe-
 “ tick and Apostolical Doctrines, Resolver
 “ of the Problems of Faith, Revealer of the
 “ Orthodox Articles, Key of the Treasures
 “ of Truth, the Light to doubtful Allego-
 “ ries, strengthened with the Grace of the
 “ Supreme Assister and Legislator of Man-
 “ kind. May the most High God perpetu-
 “ ate thy Virtues.

The Custom of demanding the *Mufti's Fet-*
fa or Confirmation of every Resolution, whe-
 ther it be in relation to War or Peace, or
 the Condemnation of State Criminals, seems
 to be kept up at this Day, rather to take off
 the Odium of such Resolutions from the *Sul-*
tan, where they are not attended with suc-
 cess, than out of any regard the Government
 have to his Determination ; for the People
 'tis presum'd will never murmur at an Edict
 approv'd of by their Holy and Infallible
 High Priest, at least their Prince is deem'd
 excusable where the *Mufti*, the Oracle of the
 Law, has given his *Fetfa* ; and for the like
 reason do *Christian* Princes sometimes demand
 the Concurrence of their Clergy, to give a
 Sanction to their Resolutions, and skreen
 themselves and their Ministers from popular
 Resentment. But to proceed, tho' the *Al-*
choran be generally the Rule of their Faith and
 Practice, the *Mufti* assumes so great a La-
 titude in the Exposition of the Text, and e-
 ven altering it in some Cases, that this Book
 is far from being their sole Director : For
 instance, It being propos'd to the *Mufti* how
 a *Mahometan* should behave himself in relati-
 on to the Hours of Prayer, who should hap-
 pen to be in a part of the World where the
 whole Day was but an Hour long, he an-
 swer'd,

swer'd, Heaven did not require things difficult or impossible, but so as the Duty was comply'd with five times in the four and twenty Hours it was not material, if it was not perform'd precisely at the respective times requir'd by the *Alchoran*. And as the *Turks* are oblig'd to turn their Faces towards the *Kabba* or Chappel at *Mecca* when they Pray, it was demanded of the *Musti* how they should comply with this Precept when they were at Sea, and uncertain whereabouts *Mecca* lay? To which this Oracle Answer'd; That they should observe a circular motion at their Prayers, whereby they wou'd not fail sometimes to set their Faces towards the Holy City, which in a Case of such difficulty wou'd be a sufficient Compliance with the Command.

Kadilif-
quier.

The next Ecclesiastical Officer to the *Musti* is the *Cadilifquier*, who is likewise a Civil Magistrate and Judge of the Militia in his Province; and the Soldiery, 'tis said, have the privilege of being Try'd only by these; but it is evident that both *Sphabies* and *Fanizaries* are frequently Strangled privately by the direction of the *Sultan* and *Grand Vizier*, without being brought before any Court of Judicature, to prevent Insurrections, and defeat their Conspiracies against the State. The *Kadilifquier* of *Romania* is the next Ecclesiastick to the *Musti*, the *Kadilifquier* of *Natolia* the second, and the *Kadilifquier* of *Egypt* the third; and it is necessary to pass thro' one of these Offices before a Person arrives at the Dignity of *Musti*. In every *Beglerbeglick* or Vice-Royalty, there is a *Mollab Cadi*, whose Post is next to that of the *Kadilifquiers*, and these have several *Kadi's* under their

Mollab
Cadi.
Cadi's
Inferiour
Judges.

their Jurisdiction, who are Judges in the large Towns and Villages throughout the Empire. But of Capital Crimes, as has been observ'd already, the *Beglerbegs* and *Bassa's* take Cognizance and determine them Arbitrarily. The *Sultan* when he writes to a *Mol-lah* or *Cadi* of a considerable Place, uses this Title, *viz.*

“ To the most perfect Judge of the Faith-
 “ ful, the best President of Believers ; The
 “ Mine of Virtu and true Knowledge :
 “ The distributer of Justice to Human
 “ Creatures : Heir of the Prophetick and A-
 “ postolical Doctrines, elected by the sin-
 “ gular Grace of God for our Governor and
 “ Judge of — Whose Virtues may they ever
 “ ever flourish.

The *Imaums*, or Parish Priests, have no Civil Jurisdiction, neither are they appointed by the *Musti* or any other Ecclesiastick, or accountable to them ; any Person who can read the *Alchoran*, and has the Reputation of a good Moral Man, and learnt to summon the People to Prayers in the usual Form form the tops of the Steeples, may be advanced to this Office. They are recommended by the People of the Parish, or District to which the *Mosque* belongs, to the *Prime Vizier* or Governor of the Place, as well qualified for the Office on a Vacancy, and his Approbation is all that is requisite to their Induction and Establishment. They are not distinguish'd from the People by taking Holy Orders, as with us, but derive all their Authority from the Secular Powers, and when they are dismiss'd from their Charge are again Numbered among the Laity. Their Habit differs not from other Peoples, except that they

Imaums or
 Parish
 Priests,

wear a Turbant some thing larger, and put on an Air of greater Gravity and Seriousness: Their Office is to call the People to Prayers, and to be their Leaders in the *Mosque*, for when the *Imaum* stands or sits, or prostrates himself in the Temple, the People observe exactly every Posture and Motion, and perform them altogether with him, at least such of them as take him for their Pattern; for as I understand it, there are other Holy Men frequently attending in the *Mosques*, behind whom the People place themselves in small Parties, imitating their Motions in every thing, during their Devotions. The *Imaum* also on *Fridays* repeats some Verses of the *Alchoran*; but few of them adventure to Preach, leaving that Office to the *Sheiks*, or those who make Preaching their Profession: And these generally have their Education and Residence in the Convents already mention'd. The *Imaums* are perfectly Independent in their Parishes, having no Superiour or Governor, but the Governor of the Place or Province, who upon the application of the People, places or displaces them as he sees fit.

Their
Mosques
well
endow'd.

Most of their *Mosques* are very well endow'd, but especially those of Royal Foundation, over which the *Kisler Aga*, or Chief of the Black Eunuchs is Superintendant; and he distributes the most considerable Preferments belonging to these *Mosques*. When *Santa Sophia* was converted into a *Mosque*, all the Lands which were appropriated to it by the *Christians* were continued to it by the *Turkish* Emperors, and the Revenues belonging to that single *Mosque* at present are said to amount to near fifty thousand Pounds a Year, great

great part whereof arises from the Palaces and other Houses within the Walls of *Constantinople*. The *Sultan* himself is a Tenant to this Temple, and pays a Thousand and One *Aspers* Annual Rent for the Ground on which the *Seraglio* stands ; it belonging to the Temple in the time of the *Christian* Emperors.

These Revenues are apply'd to the maintenance of the *Imaums* and Doctors of their Law, who Officiate in the *Mosque*, and to the Education of Youth, providing Oil for the Lamps, and to the Relief of multitudes of Poor, who daily at certain Hours appear at the Gates of the Temple : The Overplus of the Revenue is laid up in the Treasury of the *Mosques*, for the Repairing and Beautifying of it, and sometimes apply'd to the Service of the Wars, when their Religion is thought to be in danger ; and is a Noble Reserve which some of their Emperors have made use of on this pretence, when their other Treasures have been exhausted.

The Revenues of many great Towns and Villages, and of some whole Countries are apply'd to the use of the *Mosques*, part of their Rents being paid in Corn, Oil and other Provision : in every new Conquer'd Country ; a portion of it is allotted for the Maintenance of *Mosques* of Modern Structure. These Countries and Villages which are thus appropriated to the use of their Temples are in a much happier State than any other, the Inhabitants enjoying great Privileges and Immunities, and are not liable to the Oppression of the *Turkish Bassa's* or the Soldiery on their March, who have such a regard for those Lands apply'd to Pious Uses, that they abstain from all manner of Violence towards

the Tenants : The lesser *Mosques* which have no Lands, have Estates in Money settled upon them, which being plac'd out at an high Interest, produces a certain Revenue ; but it is only in this Case, and for the Maintenance of Orphans, that the placing out Money at Interest is held Lawful in *Turkey*, tho' they frequently find means to evade the Prohibition by doing what is equivalent to it.

Mufti's
Revenue
and Investiture.

The *Mufti*, as has been observ'd already, is appointed by the *Sultan*, and all the Ceremony at his Investiture when he presents himself before the *Grand Seignior*, is his putting on a rich Vest of Sables, with which that Prince presents him, together with a Purse of Gold of the value of a thousand *Dollars* : He appoints him also a Revenue of a thousand *Aspers* a Day, which is between four and five Pounds of our Money ; and he has the disposing of some Church Preferments in the Royal *Mosques*, which he sells to the best bidder, having no notion of the Crime of Simony : He is complimented and presented also by the Foreign Ministers when he enters on his Office ; and as he has frequently a considerable Influence on the *Grand Seignior* and *Vizier*, he is continually presented by the *Bassa's* and great Men, which usually amounts to more than all the other Perquisites he is entitled to by virtue of his Office.

How the
Turks
perform
their Devotions.

A late Writer gives the following Account of the manner of the *Turks* performing their Devotions in the *Mosque*, viz. That being summon'd to Prayers by those whose Business it is, from the Balconies round the Steeples ; every one washes and purifies himself as the Law requires, and before he enters the Temple puts off his Shoes, when he is come into the

Mosque,

Mosque, he first makes a low Reverence towards the Place where the *Alchoran* is lodg'd, and consequently towards the *Kabba*, or Holy Temple of *Mecca*; for the *Alchoran* is always plac'd in that Part of the *Mosque* which looks towards *Mecca*: After this he lifts up his Eyes to Heaven, and then sits down in the humblest Posture on the Calves of his Legs, thus he continues for some time with down cast Eyes, and having kiss'd the Earth three times, he waits for the *Imaum*, or Priest, whom he follows, making the same Prostrations and Adorations he does. While they are engaged in their Devotions they salute no Person, or ever discourse together, or take notice of any one; nor can any Accident divert them from what they are about, neither do they Spit, or Cough, or Rub themselves; for any of these things would so defile them that they must begin the Course of their Prayers again: You hear nothing but profound Sighs, or Breathings of the Soul towards their God, as my Author has it, Amidst which the Priest rises up, and spreading out his Hands and lifting up his Eyes to Heaven, says, or sings with a loud Voice, *God is Great, Glory to thee, O Lord, may thy Name be Blessed and Praised, may thy Greatness be acknowledg'd, for there is no other God beside thee*: And the following Hymn they repeat in their Devotions as frequently as the *Christians* do their *Pater Nosters*, viz. "In
 " the Name of God, full of Goodness and
 " Mercy, Praised be God, the Lord of the
 " World, who is one God; Lord who shall
 " Judge all Men, we Worship thee, we
 " place our Trust in thee; Preserve us who
 " call upon thee in the right Way, which
 " thou

“ thou hast chosen, and dost favour with thy
 “ Acceptance : It is not the Way of the In-
 “ fidels, or of those against whom thou art
 “ justly incensed. Then they proceed in
 their Bowing and Adorations, repeating the
 Hymn, *God is Great, &c. Let the Name of the*
Lord be glorified. Here they Prostrate themselves
 again, kissing the Ground twice; after which
 they say, *I acknowledgeth that God is God, that God is*
Eternal, that he neither begot nor is begotten, and
has none like him, or equal to him : And thus hav-
 ing perform'd all the Reverences and Pro-
 strations requir'd at that Hour of Prayer,
 they conclude with the following Words.

Adorations and Prayers are due only to God, Sal-
vation and Peace be to thee O Prophet : The Mercy,
Blessings and Peace of the Lord be upon us, and up-
on the Servants of God ; I declare there is but one
God, that he has no Companion or Equal, and that
Mahomet is the Messenger of God. And at the
 Close of their Prayers they salute the two
 Angels, whom they believe to stand on their
 Right and Left, the one being a White Angel,
 whom they are taught excites them to good
 Actions, and Records them; and the other
 Black, who Records their Evil Actions, with
 which he charges them after they are laid in the
 Grave ; but the Salutation of each Angel is
 the same (*viz.*) *The Salvation and Mercy of God*
be upon thee. The same Writer relates, that
 they believe their Prayers will not be heard
 unless they forgive their Enemies, and there-
 fore never let a *Friday* pass without endea-
 vouring at a Reconciliation with them.

Besides their Daily Prayers, they have
 some particular Collects for every Day of the
 Week ; for Instance, on *Friday*, their *Sabbath*,
 they pray more particularly for the Favour of
 God

God on all true Believers: On *Saturday* for the Conversion of the *Jews*: On *Sunday* for the Conversion of the *Christians*: On *Monday* for the Prophets: On *Tuesday* for the Priests and those who honour the Saints: On *Wednesday* for such Believers as are in Slavery among Infidels: On *Thursday* for the whole World, of whatever Religion or Nation: But their Prayers are said with the greatest Solemnity on *Fridays*, when the *Grand Seignior* himself and the *Bassa's* and Ministers resort to the *Mosques*, contrary to the Practice of *Persia*, where they are very seldom or never seen in their Temples: But with all this seeming Devotion, Sir *Paul Ricaut* and other good Writers, give them no better Character than that of Hypocrites.

Of all Nations and Religions that I have known, says Sir *Paul*, they are the most hypocritical: They are those who love to pray in the Market-Places and in the Corners of the Streets to have the Praise of Men; for it is observable with the *Turks*, that where they find the most Spectators, especially of *Christians*, to choose that Place, how inconvenient soever, to spread the Cloth on which they sit and begin their Prayers: The Substance whereof consists in the Praises of the Divine Power and Attributes, intermingling certain Petitions for the Prosperity of the Prince and his Dominions, and for Dissension and Wars amongst *Christians*, in which, as Sir *Paul* observes, they seem to be sufficiently gratified. Speaking of their Morality in another Place, he says, I cannot applaud the generality of this People with so high Encomiums, as I have read in Books of Travels, and do believe without partiality, that

that they come short of the good Nature and Virtues which are to be found in most Parts of *Christendom*.

The Reverend Mr. *Maundrel*, who was lately amongst them, observ'd (as has been mention'd already in speaking of their general Character) ' That their Religion seems ' Fram'd to keep up great outward Gravity ' and Solemnity, without begetting the least ' good Tincture of Wisdom or Virtue in the ' Mind. You see them at the Hours of Prayer, says he, addressing themselves to their ' Devotions with the most solemn and critical Washings, always in publick Places ' where most People are passing, using most ' lowly and regular Prostrations and a hollow Tone, which amongst them are the ' great Excellencies of Prayer. They will ' out of an affected Charity give Money to ' Birdcatchers to restore the poor Captives ' to their Liberty, and at the same time hold ' their own Slaves in the most rigorous ' Bondage; at other times you will find ' them buying Flesh to relieve Indigent Dogs ' and Cats, and at the same time Cursing you ' with Famine and Pestilence, and all the ' most hideous Execrations, in which way ' they are certainly Masters of the most exquisite Rhetorick. They know scarce any ' Pleasure but that of the sixth Sense; and ' yet with all this are intolerably conceited of ' their own Religion, and contemptuous of ' that of others, being a perfect visible ' Comment upon our Blessed Lord's Description of the *Jewish Pharisees*: In short, ' Lust, Arrogance, Covetousness, and the ' most exquisite Hypocrisy compleat their ' Character: If they have any thing com-
mendable

‘ mendable in them, it is that outward decency of their Carriage, the profound respect they pay to Religion, and every thing relating to it, and their great Temperance and Frugality. And most Travelers relate, that their Temperance is not much to be admir’d when they get by themselves, oftner drinking to excess in private than *Christians*, who are not prohibited the use of Wine, as this sanctified Generation expressly are by the *Alchoran*: Nay, their Commentators carry it so far, it seems, that if Wine happens to be spilt on the Ground, and Grass grows in the same Place, it is not lawful to eat the Cattle that have Fed upon such Grass; and yet no People indulge themselves more in Wine than many of the *Turks* do in private at this Day, urging in their excuse, that the Temptation is too great to be resisted; and as Confession among the Catholics, so here a general Ablution Washes away the Crime; and who would not indulge a little, who believ’d Fair Water would infallibly cleanse both Soul and Body, and render them as pure as ever in the sight of Heaven?

Having spoken largely of the *Mahometan* Religion already, in treating of *Persia* and *Arabia*, there remains little more to be said on that Head here: I shall conclude therefore with the Account Mr. *Motraye* gives us of their celebrating their *Ramazán*, or annual Fast, and the *Bairam*, or Festival that succeeds it. Their *Ramazán*, or Lent, says that Gentleman, is the most severe that is observ’d by any Nation, at least the Poor, who are oblig’d to follow their Work have reason to think it so; for no Person is allow’d to eat,
 Vol. V. B b drink,

drink, or smoke from Sun rise till Sun set but only in the Night, People of Condition indeed sleep most part of the Day, and Revel all the Night, when they abstain from nothing but Meats, which are prohibited at other times, as Hogs Flesh, &c. of other things they eat and drink rather more plentifully than at other times, during the Night: A vast Number of Lamps also are lighted and set upon the Minarets and Spires of the *Mosques*, and the whole Town is illuminated, inso much that a Stranger would be apt to mistake it for some glorious Festival.

The Lamps are rang'd in a very nice Order round the Balconies of the Spires, of which the great *Mosques* have two or three one above another, which appear like so many Coronets, or flaming Circles, Cords also are fastned from one Spire to another, on which several rows of lighted Lamps are hung, some higher some lower, so as to form certain Sentences in *Arabian* Characters to the honour of God, their great Prophet, the *Sultan*, or the Founders of the *Mosques*; and in great Cities, such as *Constantinople*, where these Illumanations are very numerous nothing can afford a more delightful Scene to one who stands at a little distance from them: The insides of the *Mosques* also are so well illuminated that they are as light as Day.

Bairam.

So soon as the Moon changes, the Month *Schenval* begins, when they celebrate the Festival call'd *Bairam*, which lasts three Days: This brings great Joy to the inferior People especially, for the Reasons above mention'd, and is proclaim'd by the discharge of the Cannon of the *Seraglio*, and the Sound of Drums and Trumpets, with such Musick as the

the Country affords: They begin it with a Thanksgiving in their *Mosques*, when to their ordinary Prayers they add several Hymns, such as these that follow, *viz.*

' We thank thee, O Lord, the only Infinite,
' perfect, Eternal and most Merciful Being:
' In that thou hast communicated thy all
' Holy True and pure Law to us; and that
' we have preserv'd it in its Purity as it was
' deliver'd to us by thy Prophet, Servant and
' Ambassador *Mahomet*: To whom be Sal-
' vation and Blessings, as also to thy other
' Prophets, *Jesus* the Son of *Mary*, *Moses*,
' *David* and *Solomon*, &c. After Prayers the
Sultan receives the Compliments of the great
Officers of the Porte seated on his Throne,
and even of the Sultaneesses.

The People dress'd in their best Habits visit one another, and Acquaintance embrace when they meet in the Streets; and where they have had any Differences they are reconcil'd: Even their Women at this time are allow'd the Liberty of going abroad, 'tis said, and some of them make use of the Opportunity to break loose from their Keepers. Sacrifices of Oxen, Sheep and Lambs are also made by the Wealthy, and their Flesh distributed among the Poor, so that at this time a general Joy appears; and most of our Travellers compare it to the *Easter* of the *Christians*, because it succeeds their *Ramazan*, as *Easter* does our *Lent*. It is also a Movable Feast, being held in every Month of the Year in the compass of thirty Years, or thereabouts; for the *Mahometan* Year in Ecclesiastical Matters being Lunary, and consequently between eleven and twelve Days short of ours: Their Fasts and Festivals happen

so many Days sooner every Year than they did the preceding Year, and in little more than thirty Years run thro' every Month, as has been observ'd already.



C H A P. VI.

Treats of the State of the Christian Religion in Turkey, and particularly of the Greek Church.

A General Toleration in Turk.

THE *Mahometan's* tolerate all Religions, but encourage and reward the Disciples of none but their own : Nay, if Contempt, Reproach and Oppression may be deem'd Persecution, the *Christians* in that Empire are not altogether exempted from it at this Day. They allow them some Temples indeed, but they have destroy'd more, or converted them into *Mosques*, and they admit no Churches to be built upon new Foundations, or the rebuilding those which are decay'd, without extorting an extravagant Fine from the Poor People for the Liberty of Building them, several Churches destroy'd by the Fires which happen'd in *Constantinople* and *Galata* in the Year 1660. being rebuilt by the *Christians*, an Edict issued for the demolishing them again, which was immediately executed, on pretence that it was a breach of the *Turkish* Law, to permit Churches to be reedified of which nothing remain'd but the Foundations ; but it appears these Scruples may be overcome by a handsome Bribe, several Churches having been rebuilt since that time by making proper Applications, and a Present to the Magistrate.

There

There are some Instances also where Men are forc'd to turn *Mahometans*, or lose their Lives; as, where a Person has spoken irreverently of the *Mahometan* Religion; or, where he has been taken in too great Familiarity with a *Turkish* Woman: In either of these Cases he must turn *Mahometan*, or die for it, so where one has in his Liquor, or upon some strong Temptation profess'd himself a *Mahometan*: They shew him no Mercy if he declares himself a *Christian* afterwards; and if a Man professes himself a *Mahometan*, all his Children under fourteen howe'er redacated, are oblig'd to become *Turks*.

Neither is a *Christian* suffer'd to wear the *Christians* honourable Garb of those of the establish'd oppress'd. Religion under the severest Penalties: It is Criminal for him to be seen with a White Turbant, or a Yellow Slipper, which are worn only by their Insolent Masters, and every Rascally *Turk* will insult and beat a *Christian* upon the least, and sometimes upon no Provocation; for which there is no Remedy but Patience. The ordinary Capitation Tax every *Christian* pays is not to be accounted among their greatest Grievances: The *Bassa's* and inferior Magistrates are ever finding some pretence or other to extort Sums of Money from them, and the sanctified *Mahometan* scarce thinks it a Crime to give false Evidence against a *Christian*.

The whole *Greek* Church, taking in every Extent of Sect, is of a vast Extent, containing not only the *Christians* of the *Turkish* Empire, who are in many Parts of it much more numerous than the *Mahometans* themselves, but also the *Christians* of *Muscovy*, the *Cossacks*, the Inhabitants of *Podolia*, and *Black Russia*, the People

Extent of the *Greek*, or Eastern Churches.

ple of *Ethiopia* and *Abyssinia*, South of *Egypt*. Those of *Circassia*, *Georgia*, and *Mengrelia*, and the Inhabitants of the Islands in the *Mediterranean*, under the *Venetian*, are generally of the *Greek* Communion: but I shall treat chiefly of those who are under the Dominion of the *Turk*, who are govern'd by four Patriarchs, (*viz.*) the Patriarchs of *Constantinople*, *Alexandria*, *Antioch*, and *Jerusalem*.

Patriarch
of *Constantinople*.

1. The Patriarch of *Constantinople* is the first in Point of Dignity, and has also the largest Jurisdiction, taking in all the *Lesser Asia*, except the two most Eastern Provinces, which border upon *Syria*. In *Europe* he hath *Romania*, *Macedonia*, and the rest of *Greece*; *Dalmatia*, *Albania*, *Valachia*, and *Moldavia*, and the Islands of the *Archipelago*, under his Jurisdiction. In his Letters missive he subscribes himself, *By the Mercy of God, Arch-bishop of New Rome, Constantinople, and OEcumenical Patriarch*.

Patriarch
of *Alexandria*.

2. The Patriarch of *Alexandria*, whose Jurisdiction extends over *Egypt*, *Lybia*, and part of *Arabia*, stiling himself, *By the Mercy of God, Pope and Patriarch of the great City of Alexandria, and OEcumenical Judge*, and sometimes *OEcumenical Patriarch*, it being the chief See before *Constantine*, and founded by *St. Mark*, from whence *Alexandria* is frequently call'd the Throne, the Seat and Chair of that Apostle. Sometimes he is stil'd, *Patriarch of Alexandria and all Egypt, Pentapolis, Lybia, and Ethiopia*: The Metropolitan of the *Abyssines*, till of late, being consecrated and confirm'd by him. This Patriarch usually resides at *Grand Cairo*, for the Conveniency of the *Christians* of his Communion, who are numerous in this City, and that he may have access to the
Turkish

Turkish Viceroy, in case of any grievous Oppression.

3. The Patriarch of *Antioch*, who has the Patriarch Churches of *Syria* and *Mesopotamia*, and the of *Antioch* Provinces of *Isauria* and *Celicia*, in the *Lesser Asia*, under his Jurisdiction, styles himself, By the Mercy of God, Patriarch of the great City of *Antioch*, call'd *Theopolis*, and of all the East; and usually resides at *Damascus* or *Scham*.

4. The Patriarch of *Jerusalem* has *Palestine*, Patriarch and part of *Arabia*, under his Jurisdiction, and of *Jerusalem* styles himself, By the Mercy of God, Patriarch of the Holy City of *Jerusalem*, and of all *Palestine*; and sometimes he is stil'd, Patriarch of *Jerusalem*, the Holy Mount of *Sion*, *Syria*, *Arabia beyond Jordan*, *Cana of Gallilee*, and of all *Palestine*.

The four Patriarchs are pray'd for in their publick Liturgies; and upon the Union that was propos'd between the *Latin* and *Greek Church*, *Alexander* the fourth, then *Pope*, requir'd that his Name should be added to the four Patriarchs, which was agreed to; but the Union being generally dislik'd upon the return of the *Greek Commissioners* to *Constantinople*, it was again disus'd.

The other Sects of *Christians* also have their Patriarchs, as the *Armenians*, *Maronites*, *Jacobites*, &c. and there is usually a titular Patriarch of *Constantinople*, of the *Pope's* appointing, as well as a Bishop, who has the Power of a Legate.

The *Christians*, in this part of the World, having long since despair'd of recovering their lost Liberties, their Spirits are broken, and they now seem contented with their slavish Condition, and entertain no thoughts of rescuing themselves from their Bondage, or being

being deliver'd by any foreign Powers. As to the *Latins*, so great is their Antipathy to them, that 'tis said they would choose to continue under the Dominion of the *Turk* rather than submit to theirs: Nor are the *Romanists* a whit behind them in their uncharitable Censures, treating those *Greeks* as Hereticks and Infidels, who refuse to submit to the See of *Rome*, and are perpetually inviting the *Turks* to destroy and oppress them, as appears in the case of the Patriarch *Cyrillus Lucaris*, whom the *Jesuits* actually procur'd to be strangled, because he refused to submit to the *Pope*. From the Successes of the *Muscovites*, they have sometimes entertain'd Hopes of their Church being triumphant again; and 'tis said, there is a Prophecy among the *Turks*, that the Ruin of their Empire will be effected by that People, at least from their Situation, and the enterprizing Genius of some of their Princes. There is no Nation they are more jealous of than the *Muscovites*, and perhaps with a great deal of Reason; for should the *Muscovite* ever penetrate into *Turky*, the *Greeks*, who are very numerous, would probably join them, being of the same Faith; whereas their Aversion to the *Latins* would keep them firm to the *Sultan*, in case of an Invasion from thence.

Under so much Violence and Oppression, and such Arts as are us'd to promote the *Mahometan* Religion, and to discourage the poor *Christians* in the *Turkish* Empire, it is no wonder that the *Turks* gain ground; it is rather to be admir'd, says a late Author, that there is any such thing as *Christianity* left in the East, and that *Mahometanism* has not prevail'd in these Countries as universally as it has all along

long the Coasts of *Africk*, from *Egypt* to the most Western part of *Barbary*, where there is not a *Christian* to be found, unless in the *Spanish* Garrisons, or among the Slaves, who are taken Captive by the Rovers. If we consider, says this Gentleman, how ignorant the *Greeks* are, how destitute of all Helps of Learning, there being no publick Schools among them, to what grievous Temptations their Poverty and Persecution continually expose them, how unacquainted with the holy Scripture, and how little instructed in the Doctrines of *Christianity*, not one in twenty of them being able to read, and Sermons being rarely preached amongst them, and those only in the Patriarchal Church at *Constantinople*, in *Lent* or *Christmas*, it is next to a Miracle that they remain so firm in their Profession of *Christianity*; and ascribes their Perseverance chiefly to their strict and religious Observation of their Feasts and Fasts. These, says he, are the chief Preservatives of their Church against the Poison of *Mahometanism*. For Children, and those of the most ordinary Capacities know the Meaning of these holy Solemnities, when they flock to Church in Crowds, and thereby retain the Memory of our Saviour's Birth, Death upon the Cross, Resurrection, Ascension, &c. And while they commemorate the Sufferings and Martyrdoms of the Apostles, and other Saints, they are animated by such glorious Examples to endure patiently the Tryals and Hardships they meet with.

Their fix'd and immoveable Feasts, besides Festivals those we keep, are (1) The Nativity of the of the Blessed *Virgin Mary*: September 8. (2) The *Greek* Church; Exaltation of the Holy Cross: September 14. (3)

(3) The Translation or Death of *St. John* the Evangelist : *September 26*. For it was the Belief of some *Christians*, it seems, that *St. John* never died, but was taken up into Heaven, occasion'd by our Saviour's Words, *If I will that he tarry till I come, what is that to thee*. But that he died at *Ephesus* really and truly, and was buried there, *Polycrates*, Bishop of that City, relates in a Letter to *Victor*, Bishop of *Rome*, which is preserv'd by *Eusebius* in his *Church History*, lib. 3. c. 31. and other Authors. (4) *Demetrius* Proconsul and Martyr pierc'd through with Launces at *Thessalonica* by the Command of *Maximian* : *October 26*. (5) *St. John Chrysostome* : *November 13*. (6) *St. Nicholas*, Bishop of *Myra* in *Lycia*, Confessor under *Dioclesian* and *Maximian* : *December 6*. (7) *St. Spiridion*, Bishop and Confessor under *Maximian*, having had his right Eye struck out, and hamstring'd in his left Leg, and condemn'd to work in the Mines : Afterwards present at the Council of *Nice* : *December 12*. (8) *St. Ignatius*, to whom they give the Title of Θεοφόρος, the third Bishop of *Antioch* from *St. Peter*, thrown to the wild Beasts in the Amphitheatre at *Rome*, under *Trajan* : *December 20*. (9) *St. Anthony*, one of the first Founders of the Monastick Order in *Egypt*, under *Decius* : *January 17*. (10) *St. Athanasius* and *St. Cyril*, Bishops of *Alexandria* : *January 18*. (11) *St. Gregory Nazianzene*, whom they style Θεολόγος, or the Divine : *January 25*. (12) *St. Basil*, *St. Gregory*, and *St. Chrysostome*, the Memory of which three famous Bishops they celebrate together : *January 30*. (13) *St. Blasius*, Bishop of *Sebastie* in *Armenia*, put to Death by *Dioclesian* : *February 11*. (14) The Forty Soldiers, Martyrs, who

who being expos'd in a Lake near *Sebaste*, in the *Lesser Armenia*, were frozen to Death, under *Licinius*: *March 9.* (15) *St. George of Cappadocia*, martyr'd under *Dioclesian*, and stiled peculiarly by the Greek *Ὁ Τεσσαροβίτης*: *April 23.* (16) *Constantine the Great* and his Mother *Helena*, whom they call *Ἰσαποστολὴς*, or equal to the Apostles: *May 21.* (17) *St. Marina*, Virgin and Martyr of *Antioch*, in *Pisidia*, the Daughter of *Aedesius*, a Pagan Priest, between whom, and *Julian the Apostate*, there was a great Intimacy and Familiarity. The *Roman Catholics* call this Saint, *Margaret*: *July 17.* (18) *Elias the Prophet*: *July 15.* (19) *Parasceve Virgin and Martyr*, who had her Head struck off about the times of *Antoninus*: *July 26.* (20) *St. Panteleemon*, Physician and Martyr, who suffer'd at *Nicomedia* in *Bythinia*, under *Maximian*: call'd by the *Roman Catholics*, *Pantaleon*: *July 27.* (21) the Transfiguration of our Saviour: *August 6.* (22) The Death of the Blessed Virgin: (*ἡ Μετάστασις, ἢ Κοιμῶσις translato vel dormitio*) *August 15.* This the *Roman Catholics* call the Assumption, in relating whose triumphal Ascension into Heaven by the Assistance of Angels, the *Greeks* express a great deal of Credulity and Folly. The Institution of this Solemnity, *Nicephorus* attributes to the Emperor *Mauritius* about the Year 600.

In their Monasteries they commemorate some Saint or Martyr almost every Day, but not with that Solemnity the other Festivals are celebrated, at which the People usually are present, being oblig'd to observe them by abstaining from Work.

Their Priests and Deacons, and other devout People, observe the Vigils preceding the

great Festivals, spending the whole Night in Prayer and reading the History of the Gospels, or the proper Lessons for the Solemnity, without Interruption, relieving one another when they are tired. My Author, the Reverend Mr. Smith, relates, that he has been present for seven Hours together at their Service on a Festival Day, viz. from between four and five in the Morning till towards twelve. The ordinary Prayers for the Solemnity begin when there is a full Congregation, and the Life of the Saint is read to the People in the vulgar Greek, translated out of *Simeon Metaphrastes*, or the *Synaxaria*, which are Collections containing the most remarkable Passages and Accidents of the Saints Lives, with their Sufferings and Martyrdom, intermix'd with some moral Reflections, to which the People are very attentive. At these Solemnities the holy Sacrament is always celebrated with great Pomp, and every one brings his Gift or Present according to his Ability, as Bread, Wine, Oil for the Lamps, Wax Candles, Frankincense, &c. to be made use of in these sacred Rites, or otherwise, as the Service of the Church may require.

They are also very charitable and liberal to the Poor at these Times, the meanest of the People giving away what they can scarce spare themselves: It being usual for such as are fallen into any great Distress to procure Letters from the Patriarch to move them to Compassion. The *Turks* also will bring their Slaves in Chains to the Church Doors of the *Greeks* to beg Alms for their Maintenance, but this being an Artifice of their covetous Masters, there is little Notice taken of them. Divine Service begins always very early in the

the Morning, and in the Winter an Hour or two before Day, that the People may be present at the whole Service, and dismis'd in time to attend their Affairs, but chiefly because they may perform their Devotions with less Disturbance from the *Turks*. And I am persuaded, says my Author, that no *Christian* of what Communion soever, can be present at their Worship but he must melt into Tears and Sighs, and earnestly put up his Petitions to our Saviour, that he would please to deliver his poor distress'd Suppliants out of the Hands of those proud insulting Infidels, the Enemies of his Cross, and Despisers of his Godhead.

Their other Festivals are moveable, and depend upon *Easter*, or the Anniversary of our Saviour's Resurrection, in assigning which they make use of the old Paschal Cycle and Limits of it, as they were establish'd by the Fathers of the first general Council of *Nice*, their Account being the same with ours. *Easter Day* is call'd the Holy, and great Lord's Day, or Festival of the Passover, or the Passover of the Resurrection. Upon this and the two following Days, the *Greeks*, at their first Meeting in the Streets, if they can do it conveniently without the Observation of the *Turks*, or else in their Churches or Churchyards, express their mutual Love and Joy and Belief of this great Article of Faith, by kissing each other, and using the old Form of Words taken out of St. *Luke* *Χριστὸς ἀνέστη*, Christ is risen: To which is answer'd, *ἀληθῶς ἀνέστη*, he is risen indeed. Sometimes it is call'd *λαμπρὰ* the Bright or White Sunday, alluding to the Custom of the first Ages, when the *Catechumeni* upon their being baptiz'd at this solemn

solemn time were cloath'd in White, the whole Week being thence call'd *Δευτέρα*, which Name is still retain'd in their Publick Offices and Ecclesiastical Writings. The *Sunday* after *Easter* *Ἀντίστα* or *Κυριακή Δευτέρα*, the same with *Dominica in Albis*, the Albs being then left off, or the *Sunday* of *St. Thomas*, because the Gospel of that Day relates to the History of his Doubting, and the Confirmation of his Faith in the Resurrection, done as upon this Day, viz. The 8th Day from our Saviour's Arising out of the Grave. The 2d *Sunday* after *Easter* also is a great Festival, and call'd the *Sunday* of the Women who brought the Ointment, and of *Joseph of Arimathea*. The 3d the *Sunday* of the Man sick of the Palsie, cur'd by our Saviour. The 4th the *Sunday* of the *Samaritan Women*. The 5th the *Sunday* of the Blind Man restor'd to Sight, being all of them denominated from the respective Gospels. On the *Thursday* following is the Festival of our Saviour's Assumption or Ascension into Heaven. The 6th *Sunday* is the *Sunday* of the three hundred and eighteen Divine Fathers who were assembled at *Nice*, and are commemorated on this Day, for their Piety and Zeal in Defence of the Catholick Faith against *Arius* and his Followers. The *Friday* following is *All-Souls*, and then comes *Whitsunday* or *Pentecost*. The Day following is the Festival of the *Holy Trinity*, and the *Sunday* after *Whitsunday*, *All-Saints Day*.

Their
Fasts.

The due Observance of these Days is held to be one of the principal Supports of the *Christian Religion* in the *Turkish Empire*, as has been observ'd already; nor does the strict Observation of the Annual and Weekly Fasts contribute less to make them tenacious of

of their Religious Rites. They believe it to be a heinous Sin to transgress the Laws of the Church in this particular, and by long Custom seem to have rendred the greatest Hardships and Severities of this kind tolerable and easie: They have gain'd a perfect Mastery over their Appetites, and are so far from complaining of the Tedioufness or Rigour of their Fasts, that they would not willingly suffer any Abatement or Relaxation of them: They wou'd entertain a Jealousie of their Ecclesiastical Governours if they were indulg'd or dispenc'd with, and apprehend their Religion to be in danger by it.

Their Annual Fasts are four; the first is ⁴ Lents. much about the time of our Lent, before *Easter*, which continues eight and forty Days besides *Sundays*, during which time they abstain from all sorts of Flesh and Fish, except Shell-Fish, such as Cockles, Oysters, Scallops, &c. which have no Blood. They abstain also from Eggs, Cheese, and whatever is made of Milk, only on *Saturdays* the use of Oil and Wine is permitted, and upon *Lady-Day* and *Sundays* they are allow'd to eat some sort of Fish, which they are not on other Days in Lent.

The Week before *Easter* they call the Week of the Holy and Salutary Passion, or the Great and Holy Week. The *Monday* after *Palm-Sunday* is call'd the Great and Holy second Day. *Tuesday* the Great and Holy third Day, and so of the rest; for the *Greeks* have no proper Names for the Days of the Week, except *Sunday*, which they call the Lord's Day; and the Seventh, which they call the *Sabbath*: The other five Days they distinguish only by their Order; as the second,
third

Days of
the Week
no Names.

third, fourth, fifth and sixth; in which our Quakers imitate them. On *Thursday* Evening in the Holy Week the Ceremony of Washing the Feet of twelve *Caloirs* or Monks, is perform'd by the Patriarch of *Constantinople*, in the Patriarchal Church; each of the twelve bearing the Name of the Apostle he represents, but none of them it seems will consent to represent *Judas* without a promise of Preferment, but this Ceremony has already been described at large. The Eve of *Good-Friday* is spent in Fasting and Prayers, and reading the History of our Saviour's Passion, and the Women and Children of seven or eight Years Old will not be excus'd from this Duty, but fast from Morning till Night, and those of a stronger Constitution will fast four and twenty Hours longer, and eat nothing till *Easter-Eve* at Night, placing a great part of their Religion in these rigorous Fasts.

Their second solemn Fast continues forty Days, beginning on the fifteenth of *November*, but is not so severe as the former, being allow'd the use of Oil and Wine, and all manner of Fish. The third Fast is spent in Honour of the Blessed Virgin, beginning on the first of *August*, and ending the fourteenth of the same Month; the Day following being the Festival of her Obit or rather as they explain it, of her Translation from Earth to Heaven, and which the Church of *Rome* call the Assumption of the Blessed Virgin. The fourth solemn Fast is moveable, and happens to be of a longer or shorter duration, according as *Easter* falls, for it begins on the *Monday* after *All-Saints* Day, which is with them the *Sunday* after *Whitsunday*, and is continued to the Festival of those two great Saints

Saints, *St. Peter* and *St. Paul*, being the twenty ninth of *June*.

Their Weekly Fasts are *Wednesday* and *Friday*, except *Wednesdays* and *Fridays* in the three great Festivals of *Christmas*, *Easter* and *Whitsontide*; and except also *Septuagesima* and *Sexagesima*, that they may not seem to agree with the *Armenian Christians*, who fast most rigorously at these times, whom they hate mortally, looking on them as *Hereticks*. They are also oblig'd to fast on the Eves of *Epiphany*, *Pentecost*, the *Transfiguration*, *Exaltation of the Cross*, and the Eve before the Festival of the *Beheading St. John Baptist*; but they hold it unlawful to fast on any *Saturday*, except that in the *Holy Week*.

The Churches which now belong to the Their Churches. *Greeks* are mean Buildings, and poorly furnish'd, it being thought prudent to affect nothing that is Rich and Stately, that they may not excite the *Envious* and *Covetous Turk* to deprive them of them. These they still enjoy by Virtue of the Grant made them by the Emperor *Mahomet*, on his *Triumphal Entrance* into that City; but most of their best Churches were soon after converted into *Mosques*: The *Greeks* have still about six and twenty Churches in *Constantinople*, six in *Galata*, and a small Church in the *Bagnio*, where a *Greek Priest* is sometimes permitted to officiate before the poor *Slaves* of their *Communion*, when the *Gallies* return from their *Summer Expeditions*; and there are also several *Christian Churches* in the *Towns* and *Villages* near *Constantinople*, on either side the *Bosphorus*.

The present *Patriarchal Church* formerly belong'd to a *Convent of Nuns*, and here the *Patriarch* has his *Residence*. It is situated

The Present State of

on the rising of a Hill near the Lantern Gate towards the Harbour, being of an ordinary size and without any great Ornament. Here they shew the Relicks of St. *Euphemia*, and some other Martyrs, lock'd up in Chests, which they open with great Solemnity to gratifie Strangers, who sufficiently reward their Civility: But what is most esteem'd is a piece of black Marble, said to be part of the Pillar to which Christ was tied when he was Scourg'd; this is enclosed in a brazen Grate, lest it should be diminish'd by Devout or Sacrilegious Hands, for the People believe that the Powder of this Stone taken inwardly will infallibly cure Agues and Fevers.

Their Churches are of various Forms, some cover'd with Domes or Cupola's, others built in the form of a Cross like our Cathedrals, and others are in the form of Oblong Squares: In the building of them they had regard to three sorts of People who were to frequent them, and divided them accordingly; they constantly stand *East* and *West*, having three Doors on the *South* side, one opening into the most *Westerly* part, where the Penitents Excommunicated and *Catechumeni* formerly stood, and was divided from the Body of the Church by a Partition five or six Feet high; but these Uses long since ceasing, this part of the Church is now assign'd to the Women, who never sit promiscuously with the Men, but look through Lattices into the Church, without being seen themselves. The middle Gate opens into the Body of the Church, where the Lay People who were under no Church Censure assembled, and is still taken up by the Men: In the middle

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is the Desk where they read the Scriptures to the People, and a Pulpit very seldom used, but no Seats for the Congregation, who never kneel or sit, but perform their Devotions standing, and when they are weary support themselves with Crutches. Between the Body of the Church and Chancel there is a Partition reaching almost from the top to the bottom of the Church, full of Pictures of their Saints drawn at full length. Three Doors open out of the Church into the Chancel ; that in the middle being call'd the Holy or Royal Door, is never open'd but upon extraordinary occasions, as upon the Vespers of great Festivals, or at the Celebration of the Communion, when the Deacon goes out of it to read the Gospel to the Congregation, or when after a Procession the Priest enters it in order to consecrate the Elements, or when the Communicants approach to receive them of the Priest or Deacon, who stand just at the entrance of it.

The Chancel, frequently call'd *Bema*, either because of the little ascent to it, or rather because it is look'd upon as the Throne and Tribunal of Christ, says my Author, is peculiar to the Priests, and those who serve at the Altar ; it not being permitted to the Laity to enter there during the Communion Service, according to a Canon of the Council of *Laodicea* ; out of regard to which St. *Ambrose* it seems admonish'd the Emperor *Theodosius* after he had made his Offerings not to stay there to receive the Sacrament as he intended, which the good Emperor took very patiently and submitted to : There are three Tables in the Chancels of their great Churches, on the middlemost of which only 'tis

lawful to consecrate the Elements : This is of Stone fix'd to the Wall, and call'd *The Holy, the Divine and Mystical Table* ; over which their is a Cross. On the left Hand towards the North is a little Table call'd *Πρόθεσις*, where they deposit the Holy Gifts or Presents, and where several things are done preparatory to the Holy Communion : On the opposite side is the *Σκευοφυλάκιον*, or Sacristy, which has also a Table : Here they put their Books, and Holy Vessels and Vestments, and this is properly the place of the Deacons and other inferior Ministers, hence call'd *Διακονικόν*, employ'd in lighting the Lamps, heating Water for the Chalice, &c. and this Sacristy was sometimes antiently without the Church : They burn Lamps for the most part before the Altar, and sometimes in the Body of the Church.

In the Patriarchal and Episcopal Churches there are Seats in the Concha or space about the Altar, the chief Seat being higher than the rest, which they call the Holy Throne, to distinguish it from the other Seat of the Patriarch or Bishop below in the Church, in both which he is plac'd at his Inauguration, by which he is deem'd in full possession of his Dignity.

As the *Turks* will not allow them the use of Bells, to supply the want of them in the Villages they possess, they beat with a Hammer upon a Board or Iron Plate, to call the People to Church : They retain much the same Form of Ecclesiastical Government under the *Turks* they had formerly when theirs was the Establish'd Religion, having still the same Orders and Degrees of Clergy, distinct in Office and Dignity, so that there is the face of a Church, tho' much distress'd and harass'd,

rafs'd, every where visible, and a due subordination among their Clergy, and Discipline is still exercis'd, of which the Reverend Mr. *Smith* has given us the following Account, viz.

The Eastern *Christians* of the Greek Communion look upon the Patriarch of *Constantinople* as their Head, and tho' he does not Constitute the other Patriarchs, yet they pay him an extraordinary Respect, and often consult him in Person, and by their Deputies in Cases of difficulty, being unwilling to determine any thing without his Approbation; and in the midst of his Poverty and Affliction he retains the Pompous Title of Oecumenical Patriarch: His Metropolitans also value themselves as much upon the Antient Dignity and Pre-eminence as if they still enjoy'd the same Revenue and Power, and had the same number of Suffragans under their Jurisdiction as formerly.

Ecclesi-
astical
Govern-
ment.

There is not only a considerable Sum demanded by the *Turks* of the Greek Clergy upon the Presentation of a new Patriarch, who is always confirm'd by the *Grand Seignior* or *Vizier*, but an annual Sum is now exacted of the Patriarch by way of Tribute. *Emanuel Malaxes* in his History of the Patriarchs of *Constantinople*, from the taking of the City to his time (viz.) 1577. relates, that the Elections of the first four Patriarchs after the taking of *Constantinople* were free, but that afterwards a Present of a thousand Ducats being made in favour of one *Simeon* a Caloir or Monk of *Trapesond*, whom his Countrymen were ambitious of making Patriarch, the *Turks* took advantage of their forwardness, and made it a Precedent for the future, and the Sum was soon

soon after doubled and trebled, and at length turn'd to an annual Tribute, which has been encreasing ever since, to which the Diffensions among the *Greeks* have not a little contributed: And there is not only an annual Sum paid to the Government, but Presents must be made to the *Sultana*, the great Officers and Favourites at Court, so that the standing and accidental Charge of the Patriarch amounts to a very great Sum. To raise this Money with which they purchase a Toleration of their Religion, a Tax is laid upon every Archbishop and Bishop (besides what is given at their Consecration) every Year. This they exact from the Priests under their Jurisdiction, according to the value of their respective Incomes.

The Patriarch a Civil Judge.

To collect these, Sums or Presents, as they are term'd, the Patriarch deputes one of his Dependants as his Legate, whom they call *Ἐξαρχος*, and sometimes he visits in Person for this purpose: He raises Money also by the Ordination of Priests within his particular Diocess, who pay him one Years Profits of their Livings; Licenses of Marriage, and Dispensations, are another branch of his Profits, and the Law Suits which are heard before him afford some Perquisites; for to prevent the ill Consequences of coming before the *Mahometan* Tribunals, they make the Patriarch their Judge frequently in Civil Cases, and are concluded by his Sentence on pain of Excommunication, which they dread more than Death; and shou'd such a Person not endeavour to be reconciled to the Church (unless he proposes to turn *Turk* to get the better of his Adversary by suing him before the *Cadi*,

Cadi, or in the *Divan*) the Patriarch and his Clergy will spare no Charge to procure such a one to be condemned to the Gallies for a certain time, till they have brought him to submit; but they have seldom occasion to use this rigorous course, the People fearing to offend their Ecclesiastical Governours out of a principle of Conscience. The Patriarch is assisted in the determination of Causes, by twelve of the chief Officers belonging to his Church, who also assist the Archbishop of *Heraclea* in Crowning him at his Inauguration: These are also his standing Council, to whom he refers the great Affairs of Religion; and they still retain the Grand Titles they did before they came under the Dominion of the *Turks*. But to return to the Patriarch's Revenue, this is considerably increas'd by the Legacies of devout People who have increas'd their Fortunes, and left part of them to the Church. And by all these means 'tis computed he may receive thirty or forty thousand Dollars a Year, which is most of it swallow'd by the *Turkish* Ministry.

His Revenue.

The Patriarch is usually chosen out of their Bishops, who are Caloirs or Monks of the Order of *St. Basil*, and educated for the most part on Mount *Athos*, under a Vow of Celibacy, and to add a Lustre to his Office, his Menial Servants are usually in Deacons Orders: His usual Stile when they address him is *Παναγιώτατε*, most Holy Father, or, *ὁ Παναγιώτης σου* Your Holiness; and *Μακαριώτατε*, or *ὁ Μακαριώτης σου*, most Blessed Father, or your Blessedness, making their Patriarch in all respects equal to the Pope. But it is not to be conceiv'd what Prejudice their Feuds and Dissentions at the choice of a Patriarch bring upon

His Titles.

upon Christianity. It is a common thing to have several Bishops making Interest for that high Office at the same time, and bribing the *Vizier* and other Officers of State to obtain their ends, and when one of them has prevail'd this way, and defeated his Competitors, he usually endeavours to reimburse himself, by throwing the Debt he has contracted on the Church, which must pay for all, while those who are piqu'd at his Advancement, never rest till by their Money or Misrepresentations to the Government, they procure him to be depos'd; for the *Turks*, glad of these Opportunities of extorting Money from them, encourage their Complaints, and are very ready to make removes as often as they are apply'd to: In the mean time large Sums are taken up at a high Interest by the contending Parties to carry on their unchristian Quarrels: And besides the reigning Patriarch there have sometimes been three others alive who have enjoy'd the same Title. Their Archbishops who have any Suffragans under them are call'd Metropolitans, for there are many of them at this Day have no Suffragans, the Cities where their Sees were being long since demolish'd; and there are several Bishops who are independent of any Metropolitan, and these have assum'd the Title of Archbishops.

Stipends
of the
Priests.

The Revenues of their Priests are so very small that there seems to be no Temptation to enter into Holy Orders, unless a pure Principle of Conscience invite them, especially since they are hereby depriv'd of all other ways of getting a Subsistence, the Clergy not being allow'd to busy themselves in any Secular Employment. It is esteem'd very

ry good Preferment in a Country Village, if the Priest can make ten Pounds a Year, out of which he pays a certain annual Sum to the Bishop: there being no Lands annex'd to their Cures, and but a small Allowance agreed upon at their first undertaking the Charge. The People pay the Priest a certain Number of *Aspers* (Half-pence) at the Christning a Child, or administering the Sacrament upon extraordinary Occasions, for burying their Dead, &c. And at great Festivals they make him a small Present of Money, or Provisions, to mention their own or their Relations Names, alive or dead, when he comes to that part of the Service, in the Celebration of the Sacrament, where such Commemorations are us'd, believing them to be of great Advantage to them. Marriage is no legal Objection against a Person's going into Orders, but the general Practice of their Church is against Marriage after they are in Orders; and should such a one marry he would be liable to Censures, and be look'd upon as a mere Lay-Man; but since their Livings are so exceeding small, one would think they needed no other Discouragements to prevent their Marrying.

They may marry before they go into Orders.

They are distinguish'd from the Laity by their Habits, wearing a Black Cassock, and a Cap like the Crown of a Hat, of the same Colour; and if they are *Monks*, they have a kind of Hood, which hangs down behind their Backs. They are also permitted to wear their Hair long upon their Shoulders, which is a Privilege no other *Greeks* are allow'd in *Turkey*. The People have them in great Veneration, and salute them by the Name of *Πατέρας*, or Father, often kissing their Hands, and putting them to their Foreheads, which is the great-

est Mark of Respect they can shew to any one in that part of the World.

Of Deacons there are great Numbers, who belong to the Bishops, and are scarce ever advanc'd to the Priesthood : There are Subdeacons also, who assist in the Service of the Church, and Readers, whose Office it is to read the Scriptures to the People. As to the superior Orders, they cannot be conferr'd at one and the same time, but there must be the Interposition of a Day at least. Therefore if the *Grand Seignior* intends any simple Monk should be made Patriarch, he is advanc'd by degrees, and not plac'd immediately in the Patriarchal Chair.

Monks.

The severe Course of Life, which their *Monks* or *Caloirs* lead, is much admir'd by the *Greeks* as the Height of Perfection, and what equals them to Angels. There are great Numbers of these of the Order of *St. Basil* the great, in *Greece*, particularly on *Mount Athos* ; and in *Asia* there are others of the Order of *St. Anthony*, who live chiefly about *Mount Libanus*, and *Mount Sinai*. They have their Convents in the most obscure places out of the publick Roads, or in the Islands of the *Archipelago*. Their Innocency and Strictness of Life have procur'd them much Esteem, even among the *Turks*, insomuch that they seldom give these poor People any Disturbance.

There are three Degrees of them, according to their Age and Standing, and the Progress they have made in the ascetick Discipline. The Novices, on their Admission, vow Chastity and Obedience, and to remain in this State all their Lives, and cheerfully to undergo all the Austerities of a Monastick Life. Upon compleating their Novitiate, they change

change the coarse Hair Cloth they have worn hitherto, for a *Μανδύας*, or Coat, which they call *τὸ μικρὸν ἱμάδιον*, or the lesser Habit, and thereby become compleat *Monks*: But the Angelical or Divine Habit, as they term it, is reserv'd for those who are remarkable for their Piety and Austerity of Life; hence they are call'd *Μεγαλόσχημοι*, or such as are admitted to put on the Great Habit, being only a Hood thrown over their Heads and Shoulders.

The principal Residence of these *Monks* is upon Mount *Athos*, in a Promontory jutting out into the Sea, between the Gulph of *Contessa*, and the Gulph of *Monte Sancto*, about seventy Miles to the Eastward of *Salonicbi*, or *Thessalonica*, and is now nam'd *Monte Sancto*, from the two and twenty Monasteries standing upon it, several whereof belong to the *Bulgarians*, and one of them is appropriated to the *Russians*: And it is generally held that there are not less than four thousand *Monks* resident in all of them. No Woman is ever suffer'd to come within Sight of these Convents, and those which lie near the Sea, are fortified to defend them from the Rovers, who sometimes land here.

Monks of Mount Athos.

These *Monks*, 'tis said, keep up the Credit of the first Institution, so much admir'd in the primitive Ages. They are punctual in their publick Devotions at the appointed Hours, both Day and Night; and what Time they have to spare, they employ in the necessary Business of the Convent, every one having his Employment assign'd him. The *Monks*, who are not in Orders, are some of them *Mechanicks*, and follow their respective Callings; others attend their Vineyards and Hus-

bandry ; some are employ'd in making their Cloaths ; and those which lye near the Sea, in Fishing. The Priests and Deacons amongst them however, are exempt from secular Employments ; their leisure time therefore they employ in reading or collating, and transcribing old *Greek* Books, or in Visits. But notwithstanding their Parsimony, and good Husbandry, some Years the Seasons prove so unkind, that they are forc'd to send out some of their Numbers to beg Relief ; but this is only done in the utmost Necessity.

At to their Diet, they eat no kind of Flesh or Fish that has Blood in it : Their chief Food is Shell Fish, Olives, Beans, and other Pulse ; Onions, Melons, Raisins, and such other things as their Gardens and Fields afford ; and their Bread is a coarse Biscuit, twice bak'd, with which kind of Diet they enjoy a good Health, and live to old Age. They fast three times a Week, (*viz.*) on *Mondays, Wednesdays, and Fridays*, when they content themselves with a piece of Biscuit and a Draught of Water, after Evening Prayers. On the other Days of the Week they eat such Fish as they esteem lawful, and white Meats, and allow themselves Wine. In the great Lenten Fast, some of 'em will abstain from Food eight and forty Hours, and others, 'tis said, three or four entire Days, which in our Climate is scarce practicable ; but as they lie in a much warmer, being above ten Degrees nearer the Sun than we are ; 'tis possible fasting may be much easier to them than it is to us ; for one of our Countrymen, who made the Experiment, relates, that he fasted two entire Days and Nights, in a hot Country, without any manner of Inconvenience, and those who have

have long enur'd themselves to such rigorous Fasts, may continue them much longer than others, 'tis probable. However, 'tis certain that the Rules observ'd by some Constitutions in warm Climates, can never be fit to be practis'd by all, especially those *Christians* who happen to inhabit colder Countries; for by the Law of Self-Preservation, every Man ought to take care of his Health in the first place, which would be very much endangered by such rigorous Fasts here, and did they only disorder a Man, as they certainly do some People, it can never be a Duty to make our selves unfit for the Service of God and Man. An abstemious way of living may indeed be of excellent use at some times, as well upon account of Health, as to render our Minds bright and clear and fit us for Divine Offices; but absolute Fasting for a whole Day will not agree with one Man in seven in *Great Britain*, 'tis said. Indeed if by Fasting we only mean a Change of Diet from Flesh to Fish, or the like; if the Laws of the Country requir'd this for thirty or forty Days every Year, few People would make a Difficulty in complying with them: But by a Statute made in the Reign of Queen *Elizabeth*, it is declar'd, that even this Alteration of our Dishes is not requir'd by our Laws, and that *If any Person by preaching or s^e Eliz. writing shall notife that the eating of Fish, or for- Chap. 5. baring of Flesh is necessary for the saving the Soul of Man, or the Service of God, they shall be punish'd as Spreaders of false News ought to be.* But to proceed, there are some *Hermits* among the *Greeks*, who live in desolate Places far from any Towns, who lead severer Lives than the *Monks of Athos*, or *Mount Sinai*, eating nothing but Herbs, and drinking no other Liquor than Water.

Water. There are also some Women profess'd, who wear Veils ; but most of them are old Widows, who take the Vow upon them for a Maintenance ; being employ'd in looking after the Sick, and in other charitable Offices ; and some few Convents of *Nuns* there are in the Islands. Such a Stress do the *Greeks* lay upon this Duty of Fasting, according to Dr. *Covel*, that he says, he knew many, especially of the Laity, who would count Fornication, Excess in Drinking, Cursing, Revenge, and the like Practices, less Crimes than the violating their Fasts ; adding, that a zealous *Monk* will rather die, than at any time or in any Distemper tast the least Morsel of Flesh. And some *Monks* of the highest Order, especially *Anchorets* and *Hermits*, never eat above three Times a Week at most ; whereby they are emaciated to mere Skin and Bone before they leave this World. And as for the *Armenians*, they fast at least a third part of the whole Year.

Seven Sacraments.

The Modern *Greeks* reckon up seven Mysteries or Sacraments, which Dr. *Covel*, and other Protestant Writers are of Opinion, they learnt from the *Latins*, there being no Foundation in Antiquity for most of them : Of these however they hold only Baptism, and the Lord's Supper to be generally necessary to Salvation, as instituted by our Saviour himself. These seven are 1. Baptism. 2. Unquent of Chrism. 3. The Eucharist. 4. Penance. 5. Holy Orders. 6. Matrimony. And 7. Oil with Prayer.

Baptism.

As to Baptism they have no set time for it, but seldom defer it however beyond the 8th or 10th Day, or hasten it sooner, unless in case of Sicknes, but entertain very hard Thoughts

thoughts of Infants who die before they are baptiz'd: To prevent which Misfortune, where there is any danger of the Child's Life, they allow any Lay Person, Male or Female, to administer this Sacrament, where a Lawful Minister can't be had: At all other times, if the Child be in Health, it is brought to Church. The Font, which stands towards the Narthex at the West end of the Church, is usually a Foot and half deep, and in Winter they warm the Water and perfume it with Sweet Herbs: Upon which the Priest Breaths and makes a Cross; then he pours Oil upon it three times in Form of a Cross, with which having anointed the Child, and holding him upright with both his Hands and his Face turn'd towards the East, he performs the Rite, using this Form of Words: *The Servant of God, A. B. is baptiz'd in the Name of the Father, and of the Son, and of the Holy Ghost, now and for ever, Amen.* dipping the Child under Water at the mention of each Person of the Holy Trinity: The God-Father, who is but one if it be a Male Child, answering, *Amen*, at every Emerfion: And sometimes they only pour the Water three times on the Child's Face. The pronouncing the Words passively, *The Servant of God, A. B. is baptiz'd*; and the *Latins* actively, *I baptize thee, &c.* has occasion'd many bitter Invectives one against the other; but whether there be any material difference I leave to our Divines to settle.

The Water used in Baptism is consecrated for that purpose on the Feast of the *Theophania*, or Baptism of our Saviour, with great Solemnity; but least it should not keep, they consecrate more every Month: They never
use

use the same Water for two Children, but if two or three are to be baptiz'd the same Day, they so often fill and empty the Laver. But the Water which has been used for this holy purpose is not thrown away like common Water, but pour'd into a hollow Place under the Altar.

Unguent
of Chrism

The Child being wrapp'd up in a Mantle, the Priest proceeds to anoint it, for in the *Greek Church* Chrismation is inseparable from Baptism, tho' reckon'd as a distinct Mystery ; and, it seems, Confirmation among the *Greeks* consists of this single Right, and is therefore call'd by them Unguent or Chrism, or the Unguent of Chrism, and peculiarly the Seal, or Obligation ; and it is observable, that this is only done to new born Infants, without Imposition of Hands, and not repeated when they are grown up : Whereupon the *Latins* charge the *Greek* Priests with having no such thing as a regular Confirmation, and usurping Episcopal Power. This Anointing and Obligation is made upon the Forehead, Eyes, Nostrils, Mouth, Ears, Breast, Hands and Feet, the Priest repeating these Words, *The Seal of the Gift of the Holy Spirit, Amen.* The Reason of which Form is assign'd in their Confession, (*viz.*) *As the Holy Spirit formerly descended upon the Apostles in the Shape of Fire, and poured upon them his Gifts : In the like manner when the Presbyter Anoints the baptized Person with Holy Oil, the Gifts of the Holy Spirit are pour'd out upon him from above.* And tho' this Oil be used by Presbyters in the performance of this Rite, yet it is only blessed for this use by the Patriarchs, or Bishops, on *Thursday* in the Holy Week, in the Composition whereof they are exceeding curious :

It

It being made up of Storax, Balsam, Cassia, Myrrh, and the Decoction of twenty several Drugs, Seeds and Plants mix'd with Wine and Oil, which is afterwards distributed, being put into round Vials, or Alabaster Boxes, in Allusion to the Alabaster Box of Ointment which St. *Mary Magdalen* broke and pour'd on our Saviour's Head.

As to the Celebration of the Eucharist, it The
is perform'd after this manner, The Priests Eucharist.
and Deacons having first wash'd their Hands, they carry the Gifts of Bread and Wine which have been presented by the People to the Altar of the Prothesis, which stands on the North side of the High Altar, separating them thereby from common use: The top of the Loaf is marked either with a Square in a Circle, or Square only in this manner:



Which Letters stand for 'Ιησὺς Χριστὸς Νικᾷ, *Jesus Christ overcometh*: This Mark, or Seal, being pierc'd in several Places, is at length cut and divided from the rest of the Loaf by a Knife set a part for that purpose, and made like the Head of a Spear, which they call the Holy Lance: With this Lance the Priest makes a Cross upon the Seal, saying three times, *In Memory of our Lord and Saviour Jesus Christ*: Then he strikes the Lance into the Right-side of it, saying, *He was led as a Sheep to the Slaughter*; and afterwards into the Left,

And as an innocent Sheep before the Shearer is dumb so he opened not his Mouth : Then he strikes it into the upper part, saying, His Judgment was taken away in his Humiliation ; and into the lower, saying, For his Life is taken away from the Earth. Then he lays it in the Patin, and says, The Lamb of God which takes away the Sin of the World is offer'd for the Life and Sin of the World : Then thrusting his Launce into it again, he says, And one of the Soldiers pierced his Side with a Launce, and straitway there issued forth Blood and Water : And thereupon the Deacon pours Wine and Water into the Chalice. This part of the Bread thus bless'd is only intended to be consecrated ; but the Priest out of the same, or another of the Loaves which have been offer'd by the People, takes another small piece, saying, In Honour and Memory of our most blessed and glorious Lady the Mother of God, the ever Virgin Mary ; by whose Intercession receive O Lord this Sacrifice upon thy Supercelestial Altar : Then he elevates this piece and lays it on the Right side of the Holy Bread ; After which he takes another piece, and so on to the ninth, which he places on the Left side of the Holy Bread ; and offers them up in honour of St. John Baptist, the Apostles, St. Basil, Gregory the Divine, Chrysostom, Athanasius, Cyrillus, Nicolas, and all Holy Bishops ; St. Stephen, George, Demetrius, Theodorus, and all Holy Martyrs ; St. Anthony, Euthymus, Saba, Onuphrius, Athanasius of Mount Athos, and all Holy Monks ; Holy Physicians, which cured gratis, Cosmus and Damianus, Cyrus, John, Penteleemon, Hermolaus, Sampson, Diomedes, Thallaleus, Tryphon, St. Joachim and Anna ; and of the Saint of the Day, and all Saints ; For the sake

sake of whose Prayers and Supplications, O God, protect us : And in behalf of the Bishop of the Place, and of the whole Hierarchy, of Benefactors, and Friends, and Relations, living and dead, (here he Names the Persons whom any of the Congregation have desir'd him particularly to commemorate, and for which they make him a Present) *That the merciful God would indulge them Pardon.* Then he puts a little Machin over them, consisting of two short Arches crossing each other that the covering may not touch the pieces, which is call'd a Star, saying, *And the Star came and stood over where the young Child was.* And then they cover the Patin and Chalice separately with Linnen, or Silk, saying when they cover the Patin, *The Lord hath put on glorious Apparel, &c.* and when they cover the second, *Thy Power, O Christ, hath obscur'd the Heavens, and the Earth is full of thy Glory now and for ever;* and afterwards both together are cover'd with a larger Veil, when they say, *O our God hide us under the Shadow of thy Wings now and for ever, Amen.*

Then all together, both Bread and Wine, making the Oblation, are bless'd by this solemn Prayer, which they call ἡ Εὐχή τῆς προσέσεως, ' O God, our God, who hast sent our Lord and God Jesus Christ, our Saviour and Redeemer; who dost bless us and Sanctifie us to be the Heavenly Bread and Nourishment of all the World: Do thou bless this Oblation, and receive it upon thy Super-celestial Altar. Remember, O gracious and merciful God, those who offer it, and those for whom it is offer'd; and preserve us blameless in the Celebration of thy Divine Mysteries (This the Priest says softly,

‘ as it were to himself, and the following
 ‘ Words aloud.) For thy most venerable and
 ‘ and glorious Name of Father, Son and
 ‘ Holy Ghost, is sanctified, and glorified now
 ‘ and for ever, *Amen.*

After this Prayer of Benediction the Elements being barely bless’d and not consecrated, are yet, according to the *Greeks*, become Venerable and Divine Gifts and Oblations. And now the Deacon having receiv’d the Book of the Gospel from the Hands of the Priest, holding it on high that the People may see it : He goes out at the North Door of the Chancel, the inferior Officers carrying lighted Tapers before him and is follow’d by the Priest ; and having made a short Procession in the Body of the Church, they enter the Chancel at the middle Door, and set the Gospel on the middle Altar, where the Consecration is always made : This, they call the first and lesser *Introitus*, or Entrance: Then the Priest prays softly for the Grace of the Holy Spirit, &c. and the Choir sing two or three short Hymns; after which the Deacons read the Epistle and Gospel appointed for the Day; and the Priest having said some private Prayer to himself, advances towards the Altar of Prothesis, taking from thence the Chalice, which he holds in his Hand cover’d, and the Deacon takes the Patin, in which is the Holy Bread that is to be consecrated, and sets it upon his Head, being likewise cover’d from the view of the People : Then the inferior Officers going before them in Order with the Launce, the Sponge, (with which they wipe the Dish and Chalice) gilt Crosses, Incense Pots, Tapers, little Bells, and other Utensils; they
 march

march out at the little North Door of the Chancel surrounding the Nave, or Area of the Church, the Chorifters all the while finging the Hymn, which they call *Cherubicus* : The People during the Proceffion bowing their Heads, bending their Knees, and fometimes proffrating themfelves upon the Ground ; others kiffing the Hem of the Prieft's Stole as he paffes by ; and croffing themfelves continually, they fay, *Remember me, O Lord, in thy Kingdom.* The Priefts and Deacons interceding for themfelves and the People in thefe Words, *The Lord God be mindful of us in his Kingdom now and for ever.* Then they enter the middle Door of the Chancel and place the Elements upon the Altar directly oppofite to it in Order to their Consecration : This, they call the great *Introitus*, or Access to the Altar ; and feems to be the moft folemn Part of the *Grecian* Worſhip, at leaſt here they expreſs the moſt Devotion. After the Consecration when the Symbols are expoſed and ſhewn to the People, their Reverence is not half ſo great, for then they only bow the Body a little : But to proceed, While the Prieft confecrates the Elements the Door of the Chancel is ſhut up, or at leaſt the Curtain drawn before it, the People being excluded from the ſight of it.

After the recital of ſome Prayers and the *Nicene* Creed, except the Article of the Proceffion of the Holy Spirit from the Son, the Prieft proceeds to the Consecration, ſaying ſoftly to himſelf (after the Choir have Sung the *Ἕμνος ἐπὶ νίκῃς*, or triumphant Song,) *Holy, Holy, Holy, Lord God of Sabbath, Heaven and Earth are full of thy Glory : Hoſannah in the higheſt, bleſſed is he that cometh in the Name of the Lord,*
Hoſanna

Hosanna in the highest. With these blessed Powers, O merciful Lord, we cry alloud, and say, Thou art Holy, altogether Holy; and great is thy Glory: So is thy only begotten Son and thy Spirit: Thou art Holy, altogether Holy; and great is thy Glory, who so lovest the World, that thou gavest thy only begotten Son; that whosoever believes in him should nor Perish, but have everlasting Life; who when he had come and fulfilled the Dispensation which he undertook for us in the Night in which he was betray'd, or rather in which he deliver'd up himself for the Life of the World, took Bread into his Holy, Pure and Spotless Hands; and when he had given Thanks, and blessed it, and sanctified it, and brake it, he gave it to his Holy Disciples and Apostles, saying, (the Priest here inclining his Head, and laying his Hand upon the Bread, with a loud Voice) Take eat, This is my Body which is broken for ye for the Remission of Sins; likewise also after Supper he took the Cup (here he takes the Cup in his Hand) saying, Drink ye all of this: This is my Blood of the New Testament, which is shed for ye and for many, for the Remission of Sins.

Afterwards he says in a low Voice, Mindful therefore of thy Saving Command, and of all things done for us, of thy Cross, Resurrection the third Day, Ascension into Heaven, Session at the Right-Hand of God, and of thy second and glorious Coming, (then with a loud Voice) We offer to thee thine, of thine own in all things, and through all things — The Choir singing, We Praise thee, we Bless thee, we give Thanks to thee, O Lord; and we make our Supplications to thee, O God. (then the Priest says again) We also offer to thee this rational and unbloody Worship and Service; and we beseech thee, and pray thee, and make our supplications to thee, send forth thy Holy Spirit upon

upon us and upon these Gifts which lye before us. (Then after some Adorations and short private Prayers) the Priest signing the Holy Elements with the sign of the Cross three times, says privately, *Make this Bread the Body of thy Christ; make that which is in this Cup the precious Blood of thy Christ;* (laying both his Hands on them) *changing them by thy Holy Spirit;* and soon after, *That this Sacrament may be to those who partake of them for the Health and Sobriety of the Soul, the Remission of Sins, the fulness of the Kingdom of Heaven, and assurance in thee, and not for our Sin and Condemnation.* Then follows, *We offer also this rational Service for those who rest in Faith; for our Ancestors, Forefathers, Patriarchs, Prophets, Apostles, Preachers, Evangelists, Martyrs, Confessors, Virgins, and for every Soul made perfect by Faith; and especially for the glorious and spotless ever Virgin Mary, St. John Baptist; all the Holy Apostles; the Saint whose memory we now celebrate, and all thy Saints.* Here he Names several of the Living and Dead, for the Dead he says, *For the Rest and Ease of the Soul of thy Servant in the bright Place, whence all Grief and Sighing are banish'd, and make it to rest where the Light of thy Countenance shines.* Then he prays to God to remember all the Orthodox Clergy; and then, *We offer also this rational service for the whole World; for the Holy Catholick and Apostolick Church; for all Christian Princes, their Courts and Armies; that God wou'd grant them a peaceable Reign; that we may live a Peaceable and Quiet Life, in all Godliness and Honesty.* After which follow several other Prayers and Responses, with the Lord's Prayer.

Then the Priest comes to the middle Door of the Chancel and elevates the Bread,, which he afterwards breaks into four Parts,
and

and lays them down in the Figure of a Cross, one of which he puts into the Chalice wherein some warm water is again pour'd, and then he Communicates himself; at the receiving of the Cup he drinks three times, saying at the first time, *In the Name of the Father*, at the second, *and of the Son*, and at the third *and of the Holy Ghost*.

The Priests and Deacons receive the Elements a-part, viz. The Bread by it self, and the Cup by it self: At the delivery of the Bread the Priest says, *The precious Holy and undefiled Body of the Lord God our Saviour Jesus Christ is given to thee for the remission of Sins, and everlasting Life*. And at the delivery of the Cup, *The precious and Holy Blood of our Lord and Saviour Jesus Christ is given to thee for the remission of Sins, and everlasting Life*; and sometimes the expression is varied, as, *I give unto thee, &c.*

After those in the Chancel have receiv'd, the Deacon standing at the middle Door with the Chalice lifted up in his Hands, invites the Communicants to approach, saying, *Come hither in the fear of God, with Faith and Charity*: Then dipping a Spoon into the Chalice, and taking out a little bit or bits of the consecrated Bread call'd *Mazsagi*, or Pearls floating on the top, he puts it into the Mouth of the Communicant, saying, *The precious and Holy Body and Blood of our Lord and Saviour Jesus Christ are given to thee for the remission of thy Sins, and Eternal Life*.

It is usual before the receiving this Sacrament to ask forgiveness of one another; the Deacon begs it of the consecrating Priest, who also takes care to be reconcil'd to those he has Offended before he approaches the Altar. The Priests who assist turn their Heads to

to the right Hand and to the left, signifying thereby their desire of forgiveness ; and every one of the People says for himself aloud before the Act of receiving συγχωρήσῃτε Χριστιανοί, *Forgive O Christians*, to which the rest with one Voice Answer, ὁ Θεὸς συγχωρήσῃ σοι, *God forgive you*.

When the Communion is over the Priest distributes to those that are present the Unconsecrated Bread, which has only been blest'd ; this is call'd by several Names, as θεῖος Ἄρτος, or Divine Bread, ἀγίασμα, and εὐλογία, from its being Sanctified and Blessed, and most commonly Ἀγίασμα, being given instead of the Consecrated Holy Elements, to those who do not communicate, which the People imagine there is great Virtue in, carrying it Home to give to their sick Friends.

It is observ'd by our Protestant Divines who have travell'd into *Turkey*, that the *Greeks* do not think the Consecration of the Elements perfected by the pronounciation of those Words of our Saviour, *Take eat, this is my Body, &c.* but that the Change, whatever it be, is made by the descent and elapse of the Holy Spirit upon the Elements ; for the Priest afterwards prays in these Words ; *send thy Holy Spirit upon us, and upon these Holy Gifts lying before us* : and after a short Pause, having three times made the Sign of the Cross, he adds, *Make this Bread the precious Body of thy Christ, and that which is in this Cup the precious Blood of thy Christ* ; (then holding his Hands over them, he says,) *Changing them by thy Holy Spirit*. In like manner in their Confession of Faith 'tis positively asserted, *That the Change is made by the operation of the Holy Spirit of God, whom the Priest*

Observations on the Celebration of the Eucharist.

invokes at that time. Our Divines observe further, that tho' several of the *Greek* Patriarchs and Bishops now profess the Doctrine of Transubstantiation, yet it is a Novel Doctrine among them unknown to the Ancient *Greek* Church, as is evident by some of their Liturgies still extant; and that far the greater Number of them, even of their Bishops and Clergy at this Day, do not pretend to define what the Change is that is made in the Elements by the Consecration: They only hold in general, that by the Consecration they become the Body and Blood of Christ to the worthy receiver; but as for their being transubstantiated from Bread and Wine to Flesh and Blood, scarce any of the *Greeks* come up to this Notion of the Matter, except those who have been ducated in the *Italian* Seminaries, or learnt it from the *Romish* Missionaries; and when these are told of the numerous absurdities consequent to this Opinion, they resolve all into God's Omnipotency, and wave all Disputes about it.

Those who seem to come up to the Notion of the *Roman* Church, (*viz.*) That the Natural Substance of the Elements are annihilated and wholly destroy'd, the Species and Accidents only remaining, have rather been terrified into this Profession than convinc'd of the reality of it by the Practices of the Jesuits and other *Romish* Emissaries, who have by bribing the *Grand Vizier* and other Ministers caus'd several Patriarchs of *Constantinople* to be Depos'd or Murder'd, who have refus'd to come into their Sentiments, particularly *Cyrillus Lucaris*; an account of whose Sufferings and Death the Reader will meet with hereafter. Nothing was more contested, it

seems,

seems, in the last Century than this Point of the *Greeks* holding Transubstantiation: I shall therefore give the Opinions of some very eminent Divines of the Church of *England* who then resided in *Turky*, concerning the Arts which were us'd by the Popish Missionaries, to obtain Subscriptions from the Bishops and Clergy of the *Greek Church* to their Doctrines of Transubstantiation, &c.

That in the Year 1670, being appointed Chaplain to Sir *Daniel Harvey*, Ambassador from King *Charles II.* to the *Ottoman Porte*, Dr. *Gunning*, Dr. *Pearson*, Dr. *Sancroft*, Dr. *Womock*, and several others, importun'd him to enquire strictly into the Opinion of the *Greek Church*, concerning Transubstantiation when he arriv'd at *Constantinople*. That in the Year 1671. discoursing with one D'*Hilarione*, a *Venetian* born, and bred up there under the Archbishop of that City, but who was Habited like a *Basilian* or *Greek Papas* and in Priests Orders, D' *Hilarione* taking the Doctor for a *Romanist* made some considerable discoveries. He told him, that there were many *Metropolitans* then *Romans* in their Hearts, and that since Money wou'd do any thing among them, they question'd not but shortly to make *Metropolitans* enough of their own way: that the present Patriarch was a Lay-Man with cropt Hair, (the *Greek Priests* wear long Hair) but by Money and Friends made a Deacon one Day, a Priest the next, a Bishop and Metropolitan the third: That by the mediation of the King of *France*, and other Popish Powers, they were endeavouring to supplant him, and advance a Creature of their own in his room.

Dr. *Covel's*
Account
of the be-
lief of the
Greek
Church
concern-
ing Tran-
substantia-
tion.

In the Year 1674. Dr. *Covel* relates, that he receiv'd a Letter from Mr. *Crawford*, Chaplain to Sir *Thomas Higgins* the English Ambassador at *Venice*, acquainting him with the Controversie between Monsieur *Arnold* Doctor of the *Sorbonne*, and Monsieur *Claude* Minister of *Charenton*, the former affirming that the Greek Church in all Ages believ'd Transubstantiation, and the latter denying it; and that thereupon Dr. *Arnold* had employ'd the Eastern Missionaries to procure him Testimonies to support his Assertion; and they had accordingly transmitted to him a Quarto Book full of the Subscriptions of the Greek Patriarchs, Metropolitans, Bishops and Doctors, acknowledging their Belief of Transubstantiation. Mr. *Crawford* tells Dr. *Covel* further, that the French Ambassador reported, that Sir *Daniel Harvey* the English Ambassador, had promis'd to subscribe an Acknowledgment That the Greek Church believ'd Transubstantiation; but that Dr. *Covel* his Chaplain advis'd to the contrary, and prevented it: Mr. *Crawford* therefore desires Dr. *Covel* to endeavour to find out if those Subscriptions were Genuine, and how they were obtain'd; and whether Sir *Daniel Harvey* promis'd to subscribe any Paper intimating his Belief that the Greek Church held Transubstantiation.

To which Dr. *Covel* answer'd, That he had seen several of the Testimonials, which the Marquis de *Nointel*, the French Ambassador, and the Missionaries, had procur'd. That Sr. *Daniel* or himself, would never deny their having seen them, but that in their Discourses with the Marquis, they often told him that they thought all those Testimonials, and five hundred more such, would signify nothing to the

the *Roman* purpose ; and that Sir *Daniel Harvey* never promis'd to assert, that the *Greek Church* held Transubstantiation, and he should make such Enquiries into this matter, as he hop'd would satisfy Mr. *Claude*, and all reform'd *Christians*.

The Doctor adds, that he had the Honour to be well acquainted with the *French Ambassador* at the *Porte*, the *Marquis de Nointel*, that when the *English* and *French Ambassadors* met, after Matters of State were over, he was continually admitted into their Company, where this Point of the *Greeks* Subscriptions was certainly one of the Themes of Conversation, and the Sum of what he said to the *Marquis* at these Conferences, was to this effect.

These Articles, especially that about the Eucharist, were all either fairly in Discourse, or otherwise, propos'd to those who subscribed them, that they might consider them, and give their Opinion in their own Sense and Words. Or else they were first drawn up and modell'd by the *Latins*, and then offer'd to the *Greeks* for their Subscriptions ; and I cannot see how either of these ways can signify any thing to the end for which they were design'd by the *Latins*.

1. For as to the first, it is impossible that one in a hundred of those ignorant Subscribers should be capable of thoroughly apprehending, or duly weighing, the Sense the *Latins* put upon their Terms. Had they, says the Doctor, been solemnly ask'd, Whether they believ'd that the whole Bread undivided, and every one of the least Crumbs of it (the *Margaritæ*, as they call them) when divided, were every one of them by it self, after Consecration, made the entire Body, Head and Members ;

bers; the very Flesh and Bones of Jesus Christ, which he bare about him here on Earth? Whether every Particle of the Bread was also by it self, then made his very entire Blood by *Concomitancy*? Whether every one of the least Drops of the Wine by it self, was then made his entire Body by the like *Concomitancy*? Or lastly, whether the whole Bread, whilst it was entire, and whether every Particle of it when afterwards it was crumbled into millions of Grains of impalpable Dust, were every one of them still the entire undivided Body and Blood of Jesus Christ, which is in Heaven? If these and the like Questions had been ask'd them, and after due Deliberation they had set down their own Answers plainly and fully in the affirmative to them all, this had been something to the purpose, and given a specious Resemblance of some kind of an imperfect Union with the *Latin Church*: But for some to say, like Parrots, that there is a Transubstantiation, or for others to own a real Presence, without the Expression of its Mode or Manner, or for them all to say, that it is made *not by the Words of Christ, but by the Priest's Invocation*; All this is far enough from Agreement with the *Latins*; for we of the Church of England own, *That the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper*. We no less than they acknowledge a real Presence, but we know nothing at all of the Mode or Manner of it. Therefore it is trifling for a *Greek* to say *I believe a real Presence*, unless he expresses himself fully, as to its Mode and Manner, he comes no nearer to your Explication than our Church of England doth, by owning the Presence without the Mode.

Besides,

Besides, as some of the most eminent *Greek* Priests objected, What are any single Persons private Thoughts? The Belief of a Church is not to be gather'd from the Opinions of private Men, but from the Decrees of full and general Councils, made by all the Patriarchs and Prelates of it, where there has been a solemn Debate, a serious Deliberation, and judicious Examination of all Particulars before they subscribe them.

It is generally acknowledged also, that few of the *Greek* Priests have any Books except their Church Offices; that their whole time is taken up in getting these by heart, and the Knowledge of these is all the Learning that is requir'd to fit them for Holy Orders: How are such Subscribers then qualified to give their Testimony of the Belief of their whole Church in any controverted Article?

But farther, it is notorious, that the *Greeks* differ from the *Latins* in using fermented or leavened Bread in the Eucharist, as well as in the Words of Consecration; and when there are such weighty Differences between them in such substantial Points, how can any *Greeks* testify, that the Belief of both Churches about the Eucharist is the same, especially since not one of a thousand of them understand *Latin*, or know any thing of the matter? and to say, that notwithstanding all this, they however both believe the same thing (or rather the Word) Transubstantion; is the same as to say Parrots believe or know what they say, when they prattle the same Words.

2. It is manifest in all these Subscriptions that have appear'd, that the Articles were first drawn and modell'd by the *Latins* themselves, and then offer'd and urg'd upon the Subscribers

Subscribers; for in the Preface to these Testimonials is recited a Complaint, that they had heard from credible Persons, that the *Greeks* and Eastern Churches had been *impudently and outrageously* slander'd and misrepresented by Monsr. *Claude* and his Calvinists and others; from whence it is plain, they had these Informations from the *Jesuits* and *Romish* Emissaries; for the Eastern People understood nothing of the *Latin*, and as little of the *French*, or any other *European* Western Language; and when these Agents have told their own Tale, and represented the Calvinists in the most frightful Colours, they might not possibly find much Difficulty in procuring those Forms to be subscrib'd, which reflect upon a People they have been taught to think are Hereticks, and their mortal Enemies. The greatest part of the Oeconomy and Discipline of the Eastern *Christians*, especially the *Greeks*, consists in their pompous and amusing Ceremonies at their Liturgies and other Offices: The Habits they Officiate in also are exceeding rich; the upper Garment of their Priests is wrought with Gold and Silver, (they have no such thing as a Linnen Surplice) and all their other Garments and Acoutrements are very glorious and different from ours, they are apt therefore to look with Contempt, even upon the *English*, for appearing at their religious Offices in so mean a Garb, and for having so few Ceremonies; and if the Clergy of the Church of *England*, whose Garb is so decent, are look'd upon by the Eastern *Christians* as far from the primitive Pattern in this Point, how odious and abominable must the *Calvinists* appear to them, when they are told with aggravating Circumstances, that there is no
such



Officiating Habit of a Greek Papa or Priest

Officiating Habit of a Greek Patriarch

such outward Pomp among them, or even any Reverend or decent Garments us'd in their Divine Offices : That their Ministers are not Episcopally Ordain'd, and wear only a common Black Cloak, and a Coat or Jump, without either Gown, or Cassock, or Girdle, or Surplice.

But further, the greatest outward Proof of the *Greeks* Religion is seen in celebrating their Fasts and Feasts ; what must they think then of the *Calvinists* in the West, who are reported to be such a wretched People, as never to observe any stated Feasts or Fasts, but on the contrary, hold it to be a piece of Superstition? What an Idea of the Protestants must it raise in the Minds of the *Greeks*, when they are told, that they value and distinguish themselves by protesting against such things as the Eastern *Christians* esteem most sacred, such as Oral Tradition, Auricular Confession, Worshiping the *Virgin Mary* and other Saints, all Ceremonies and Prayers at Funerals, the Use of Holy Water, and the Sign of the Cross, which the *Greeks* look upon as certain Preservatives against the Devil, and all other Evils ; when they hear that the Protestants write against and bitterly censure all these Observances as vain, wicked, and intolerable Superstitions, and many of them as downright Idolatry ; no wonder they look upon them as abominable Hereticks, and take any thing on trust from the insinuating *Popish* Emissaries, which is reported of them, and as readily subscribe any thing against them.

But a farther Inducement to believe those Subscriptions were drawn up by the *Popish* Missionaries is, that they are most of them drawn up in the very same Words ; and be-

cause, as the *Latins* themselves have acknowledged, most of the Subscribers are so illiterate that they were not capable of drawing up such Instruments; and whence indeed should they have those *Latin* scholastick Terms, and Phrases express'd so nicely in all those Declarations, and so exactly levell'd against the *Lutherans* and *Calvinists*, and other pretended Hereticks in the West? The very Articles themselves and the usual Prefaces to them, being mere Calumnies and Invectives against them. And for the Attestation of the *Maronites*, as the *Latins* boast they have long since been reconcil'd to the Church of *Rome*, whatever their former Sentiments were, it is no wonder that the present Declaration runs entirely in the *Roman* Stile and Sense.

Nor can we be ignorant what an Influence the *French* Monarch and his Ministers have on the Clergy of the *Eastern* Churches, he is stiled *The most Christian King*, and the Protector of all those who there profess and worship the Blessed *Jesus*. And as the *Grand Seignior* and other Infidel Princes, are the sole Disposers of all Ecclesiastical Promotions, and none can pretend to have a greater Interest in them than the *French* King, no wonder that the Prelates and great Men of the *Eastern* Church court his Ministers, and upon all Occasions apply to them for Protection, and in any Divisions and Disputes, which happen among them, are able by their Authority to turn the Scale. It is evident how Votes and Subscriptions are procur'd in other cases, the Authority and Countenance of great Men, the active Warmth, Noise, and Zeal of some, and the Easiness or Indifference of others, give great Opportunities to designing Men to gain their
Ends

ends; and it is not to be supposed that the Subscription or Vote of every particular Man is really his sincere Opinion.

And as the Eastern Prelates themselves were in a great measure guided by their Interest, so were no doubt those who depended on them: The Officers of Patriarchs, Metropolitans and Bishops, must all subscribe, or be turn'd out if the Patron subscribed; and as for the inferior Priests, they were entirely govern'd in the Affair by the Example of their Superiors: If we consider therefore, says the Doctor, the private views of many leading Prelates amongst them, the Stupidity, or love of Ease and Quiet in others, the deplorable Ignorance of all, and the Methods of those dextrous and vigilant Emissaries, who by their perswasive Arts and various Applications in a manner compell'd many considerable *Greeks* to subscribe contrary to their declar'd Opinions and Sentiments; we must conclude that these Subscriptions were not so fairly procur'd as they ought to have been: And therefore, says the Doctor, I cannot conceive what Weight, or Authority these Subscriptions procur'd under such Circumstances can have with any judicious and impartial Searcher after Truth. Neither the *English* or *Dutch* Ministers in *Turkey* at that time could deny their having seen those Subscriptions indeed; but yet none of them honestly could, or ever did declare they believ'd the Matters contain'd in them, were the real Faith, or Sentiments of the whole Eastern Church, especially since there was not the least pretence of any Synodical Authority for them, or of their

The Present State of

having been debated and consider'd in any Assembly whatever. *Thus Far the Doctor.*

I proceed now to recite some further Observations of other Divines on the *Greeks* Celebration of the Communion : And, it seems, they require that the Sacramental Bread be not made by common Hands ; and therefore either old Women profess'd, or the Wives of married Priests are employ'd in kneading and baking it ; the former being supposed upon Account of their Vow, and the other of their Relation, to be of more than ordinary Sanctity. In great Churches the Sacrament is celebrated upon solemn Festivals and *Sundays*, and upon some particular Occasions, as when the Priest is hir'd to pray for the Soul of any dead Person, or for Success in a Journey, or the like : Sometimes they go to ruinous Places in the Fields where formerly Churches stood, or to some Holy Fountain ; there being many reputed such in *Greece*, where a Table being set instead of an Altar, it is cover'd with consecrated Cloths (without which they cannot consecrate in unhallow'd Places) and hither they frequently bring diseased People, laying them with their Faces towards the Altar, and hope to have their Healths restor'd.

The Laity are oblig'd to receive the Communion four times in the Year, with which they readily comply, and none omit it at *Christmas*, or *Easter*. They usually celebrate it at the third Hour of the Day, or nine of the Clock in the Morning : The Priest using this short Form of Prayer, *O Lord who sentest thy most Holy Spirit upon the Apostles at the third Hour, take not thy Holy Spirit from us.* But at *Easter* the Service is perform'd before Sun-rise, after

after the Example of *Mary Magdalen*, and other Holy Women who cameto the Sepulchre as it began to dawn towards the first Day of the Week : They communicate Fasting, looking upon it as a great Enormity to tast any thing before they receive ; and stand when they receive it, bowing their Bodies a little ; but never take it either sitting or kneeling, being taught to exercise an A&t of Faith in this manner, *I confess, and acknowledge that thou art Jesus Christ the Son of the living God, who camest into the World to save Sinners, of whom I am chief.* And the People are oblig'd to confess themselves to a Lawful Priest before they communicate ; but as they do not require a very particular Confession, so they are not very difficult in granting Absolutions. They give the Eucharist to little Children of one or two Years old ; and sometimes to new born Infants which have been Christned, when there is any danger of Death: Grounding their Practice on those Words of our Saviour, *Verily I say unto you, except you eat the Flesh of the Son of God and drink his Blood, you have no Life in you.* That sick or dying Persons may never want this comfortable Viaticum, they take care that a sufficient Quantity of this Bread be consecrated on the *Thursday* in the Holy Week, which being broken into little Particles, and sufficiently ting'd and moistned in the consecrated Wine ; they dry in a small Dish over a Pan of Coals, and then put them into a Pix, or Box, either of Silver or Wood, and this is put into a Silk-Case, and hung up usually behind the Altar, with a Lamp or two burning before it. The Priest as often as there is occasion taking out one, or more of the *Margaritæ*, or Crumbs, and carrying

carrying them to the Houses of such sick Persons as desire to communicate ; but they are first moistned in common Wine, either that these little Particles may the better pass into the Stomach, or that the Particles of the consecrated Wine, which were condensed by the heat of the Fire may be excited by this means.

Upon great Festivals after the Celebration of the Sacrament, there is an Entertainment provided for the People, which is call'd the Oblation of the *Colyba*, consisting of boil'd Wheat and Pulse, Raisins, Nuts, Almonds, &c. the Priest taking a Dish wherein all these are mix'd together, goes round the Church distributing it among the Men, Women and Children, which they receive with an Air of Gratitude and Respect, kissing either his Hand or Vest ; and by this Ceremony they tell us they shew their Belief of the Resurrection, of which they suppose this to be a Symbol, deriving the occasion of it from the Words of our Saviour, *St. John 12.24. Verily I say unto you, except a Corn of Wheat fall into the Ground and die, it abideth alone, but if it dies it bringeth forth much Fruit : And of St. Paul, 1 Cor. Thou Fool, that which thou sowest is not quickned except it die, &c.*

Orders.

As to the Superior Orders of Bishops, Priests and Deacons, they are always conferr'd by the Imposition of the Bishop's Hands, and great care is taken that the Person Ordain'd have no Lameness or other Defect in in his Body or Limbs. Those in Inferiour Orders, who go also under the general Name of Ecclesiasticks, are 1. The Sub-Deacon, who takes care of the Utensils of the Altar, and the Vestments of the Priest and Deacon when they Officiate ; he remains in the *Sacrarium* during the Service, the multitude of Ceremonies

Ceremonies making his Assistance necessary.

2. The Choir-Man, who sings the Prayers and Hymns, sometimes perform'd by a poor Boy, and the Musick generally is but very indifferent.
3. The Reader, who reads the Lessons out of the Epistles or Gospels, and
4. The Sexton whose Office it is to light the Lamps and keep the Church clean.

The Doctrines of Confession and Penance which they retain, 'tis observ'd, conduce much to the preserving the Dignity of the Priesthood, in a Country where they have no Secular Advantages; but they do not expect the Penitent shou'd enumerate every particular Circumstance, if he disclose as much as he thinks it prudence to declare, it is accepted: They oblige every one to go to Confession four times a Year, except the poor People, who are requir'd to Confess only in Lent: From others who have made great advances in Piety, they expect a Monthly Confession. Only such Priests receive Confessions as are licensed by the Bishop, who makes choice of the Gravest and most Prudent amongst his Clergy, to exercise this Solemn part of the Priestly Office, and the Penances they inflict are readily obey'd, or compounded for; which last is not uncommon among the *Greeks*, and then the Priest absolves the Penitent after this manner (*viz.*) *The Grace of the All Holy Spirit, by the Mediation of my Ministry, Pardons and Absolves you.* But the Form of Absolution is not always the same: In the Prayers of Pardon which the Priest recites over Penitents he sometimes says, *Do thou O Lord remit, pardon and forgive the Sins committed by thy Servants:* or, *Be pleased to Absolve thy Servants according to thy Word, &c.* And sometimes very briefly,

Be

Confessi-
on and
Absoluti-
on.

The Present State of

Be thou Pardon'd, or Absolv'd. And they look upon a Person who dies un-absolv'd to be in a very desperate Condition ; but if one dies Excommunicated, they imagine his Body feels the dismal effects of it in the Grave, that it grows hard and Indissoluble till the Excommunication is taken off, and swells like a Drum, which is occasion'd by the Devil's entring into it : Their Ghosts also they tell us wander about while the Body remains in this State, and Stories of their being seen in the Burying Places, and knocking at Doors in the Streets are so firmly believ'd, that any one wou'd be look'd upon as an Atheist who shou'd seem to doubt them ; nor are their Priests and Bishops less credulous than the Vulgar. Their Bishops particularly when they prohibit any thing to be done by their Briefs, threaten the Offenders, that after Death they shall swell and be undissolved, which is also inserted in their Sentences of Excommunication, to add the greater Terror ; but whenever the Excommunication is taken off, they relate that the Body dissolves and turns to Dust ; of which the Gravest amongst them will pretend there have been many Instances, constantly affirming the Truth of such Facts to our Divines who have discours'd with them upon this Subject. But I cannot meet with any of our Travelers who have seen an Instance of this nature themselves, and therefore must beg leave to place it among their Vulgar Errors, as well as their *Christmas* Apparition, or Evil Spirit, which, they tell us, is let loose during the Twelve Days, and possesses Children born during that time ; which the *Turks* seem to give credit to as well as the *Christians*.

The

The Ceremony of anointing the Sick with Oil is another of their Mysteries, or Sacraments, which the *Latins* compare to their extreme Unction; the *Greek* Priests have the Power of making and consecrating this Oil to anoint dying Persons with, which Practice they derive from the Apostles who were sent out by Christ, and anointed with Oil many who were sick and healed them. Another Authority they produce for it, is the advice of St. James, Chap. V. *Is any Sick among you, let him call for the Elders, (or Presbyters) of the Church and let them pray over him, anointing him with Oil in the Name of the Lord; from whence they conclude that several are necessary to the performing this aright: Their Office requires seven, but they allow it to be done by three; and anoint only the Forehead, Ears and Hands of sick Persons, using several Prayers at the time of the Unction, and particularly this, O Holy Father, Physician of Soul and Body; who has sent thy only begotten Son, our Lord Jesus Christ to cure all Diseases and to redeem from Death; heal thy Servant of his Infirmary both of Body and Soul, and quicken him by the Grace of thy Christ; for the Intercession of our Lady the Mother of God, the ever Virgin Mary. (Here they repeat the Names of several other Saints) For thou, O Christ our God art the Fountain of all Healing, and we give the Glory of it to thee, and to the Father, and to the Holy Spirit now and for ever. After which they also give the Sick Man the Eucharist. They proceed to anoint the House of the Sick Person with the same Oil, making the sign of the Cross upon the Doors and Posts: When the Priest sings that Verse of the 91 Psalm: He that dwelleth*

Oil with
Prayer.

dwelleth in the secret Place of the most high shall abide under the shadow of the Almighty, &c.

Espousals.

Matrimony also, it seems, is esteem'd a Mystery, or Sacrament by the Greek Church; and clandestine, or private Espousals are severely prohibited: Witnesses are requir'd to every Contract of this Nature; and sometimes to ratifie them, the contracting Parties go to Church, where the Priest standing before the middle Door of the Chancel makes the sign of the Cross, and delivering lighted Torches into their Hands, goes down with them into the Body of the Church; whereafter some Prayers, he gives a Gold-Ring to the Man and another of Silver to the Woman, (which had receiv'd a kind of Consecration before, by being laid upon the Altar) saying three times, *The Servant of God A. B. Espouses the Servant of God C. D. In the Name of the Father, and of the Son, and of the Holy Ghost.* Then the Bride-man takes the Rings off their Fingers and exchanges them, the Priest joining their Hands.

Marriage.

Marriages are always publicly celebrated, and Crowns, or Garlands of Olive Branches stitch'd with White Silk, and interwoven with Purple, are thought essential to this Ceremony: These being the Symbols, if not the Completion of this Mystical Rite: For here, the Priest crowning the Bridegroom with one of them, says, *The Servant of God A. B. is crown'd for (or marries) the Servant of God C. D. In the Name of the Father, and of the Son, and of the Holy Ghost:* And then Crowns the Bride repeating the like Words, *Mutatis Mutandis*: Then laying their Hands a Cross, he Blesses them three times after this manner, *O Lord God Crown them*
with

with Glory and Honour : After which the Epistle and Gospel being read with some Prayers suitable to the Occasion, the new married Couple drink out of the same Cup which the Priest hath blessed ; and after two or three short Hymns the Garlands are taken off their Heads, and saluting one another, they are dismiss'd with a Blessing. Second Marriages the *Greeks* have no Opinion of, and those who engage a third time they look upon to be guilty of Incontinence ; and the fourth is condemn'd as absolutely sinful, making no Allowances for Temper, or Constitution ; and if God hath taken away a second Wife by Death, they say, every Man ought to submit to it, and restrain his Inclinations. But to make the Marriage Vow more solemn, the Bride and Bridegroom receive the Sacrament. The Man ought to be above fourteen, and the Woman above thirteen when they enter into this State : And the Consent of Parents, or Guardians is deem'd so necessary, that without it, 'tis said, the Marriage is accounted Null. And spiritual Affinity, such as arises at the Font, is an Impediment to Marriage with them ; for one may not marry the Daughter, or other near Relation of his God-Father.

Divorces are easily obtain'd among the *Greek Christians*, and very frequently upon the most frivolous Pretences : Nor is the Evil to be remedied, it seems ; So prone are these People to Revenge where they have been ill used ; and so ready are they to make Love to another after any Disgust receiv'd from their former Spouse, that the denying them a Divorce would probably be attended with worse Consequences : Another Mischief

which may be apprehended from denying them this Liberty, is their turning *Mahometans*, whom they see so much indulg'd in the Article of Women.

Creed of
the *Greeks*.

The *Greeks* retain only the *Nicene*, or rather *Constantinopolitan* Creed in their Liturgies and Catechisms; and are wholly Strangers to that of St. *Athanasius*, not troubling themselves with nice Distinctions, which 'tis observ'd, as often confound as explain the Mystery; yet, it seems, they condemn *Arius*, *Nestorius*, and the other Heresiarchs whose Opinions, if any one favour in the least, he is excommunicated: They differ from the *Latins* in their Creed, however, as to the manner of the Subsistence of the Holy Spirit; and with great Bitterness and passion affirm that the Bishops of the *Roman* Church without consulting them, and without regard to the Canon of the Council of *Ephesus*, which forbid any Additions under the Penalty of *Anathema*, have added the Words *Filioque*, (and the Son) in the *Nicene* Creed; and for Proof of this appeal to the Writings of the antient Fathers, to Acts of Councils, to the best and most authentick Manuscript Copies, and even to *Rome* it self; where that Creed was engraven on two Silver Tables hung up in St. *Peter's* Church by Order of Pope *Leo III.* Where this Addition is wanting: Nor is there any Point of Controversy which the *Greeks* dispute with greater Learning or Subtily: So that the *Greek* Church deny that the Holy Spirit proceeds from the Son Essentially and Eternally, as to his Subsistence; but hold, That the Holy Spirit proceedeth from the Father by the Son; declaring That the Holy Spirit proceedeth Eternally from the Father, as the Fountain and principle

principle of the Deity : According to our Saviour's Words ; When the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me, John 15. 26. And the Greek Church, according to their Patriarch Cyrillus, does therefore deny the Proceſſion of the Spirit from the Son, fearing leaſt they ſhould aſſert and introduce two diſtinct Principles of the Exiſtence of the Spirit of God in the Deity, which they look upon as an horrid Impiety.

But to prevent all Suſpicion of their entertaining any Heterodox Opinion about the third Perſon of the Trinity : They declare, That they acknowledge the Holy Spirit to be of the ſame Subſtance with the Father and the Son : To be God from Eternity, proceeding from the Eſſence and Nature of the Father, without beginning, and to be equally ador'd. So that they neither confound the Perſons of the Holy Trinity, or take away the perſonal Relations and Properties of the Son and Spirit.

As to the State of the Dead, the *Greeks* be- The State
lieve that the Souls of the Righteous do not of the
go immediately to Heaven, but to ſome third Dead.
Place, which is ſometimes call'd Paradise,
where they wait till the Reſurrection : And
tho' 'tis ſaid, they deny Purgatory : They
imagine however, that the Souls of ſuch
as are not ſufficiently purified to enter Para-
diſe are confin'd in ſome ſecret Recesses un-
der Ground, there to ſuffer grievous Pangs ;
and that theſe may receive a Mitigation of
their Torments from the Prayers, Oblations
and Sacrifices of the Living ; for which Rea-
ſon at the Celebration of the Sacrament, the
Priest

Priest standing at the Prothesis, Offers several Morsels, or rather Particles of Bread, one in Honour of the Blessed Virgin, which he places on the Right-side of the Bread to be consecrated: The rest in Honour of St. John Baptist and other Saints; and for the Living and Dead recommended to him, mentioning their Names: *And for all who Sleep in hope of the Resurrection to everlasting Life: To whom O merciful God give Pardon.* These are plac'd in the Patin and carried to the Altar of Consecration, and on account of their Vicinity to the consecrated Bread are held to partake of the Blessing and Holyness of it.

The Modern Greeks also Account it a pious Action to visit the Graves of their deceased Friends on a certain Day every Year; and there perform Funeral Rites, and pray for their Souls; and when the Priest has done his Office, and the Religious part of the Ceremony is over, they spread their Napkins, or Handkerchiefs over the Grave, and have a kind of Festival Entertainment, consisting of the *Colyba*, or boil'd Wheat, and Fruits above mentioned, and are exceeding merry on the Occasion.

The reason assign'd for this Practice by *Gabriel Philadelphiensis* is, *We offer (says he) these Morsels (or Particles as they are term'd) for our Fathers, Friends and Relations who sleep in Christ: To the end that God would place their Souls in a bright pleasant Place: In a Place of rest, whence Grief and Lamentation are banish'd; and send them a Relaxation and Deliverance from those grievous things which at present Afflict them, and give them Freedom and Redemption from the Lamentation of Hades and from Tears.*

They

They say also a particular Mass for the Dead, wherein they have an Epistle and Gospel peculiar to the Occasion, and the Dead Persons are named for whom it is intended, a single Particle, or Morfel of the Blessed Bread being offer'd up at the same time in the behalf of every one of them. And on the *Saturday* before *Pentecost* a general Mass is celebrated for the Dead; which Day is Sacred to the Memory of *All Souls*. And tho' they pretend to deny a Purgatory, they hold however, that many Sinners are redeem'd from the Chains of Hades (not upon account of any Repentance, or Confessions made in those Infernal Regions) but by the good Works and Alms of the Living, and the Prayers of the Church offer'd up in their behalf; and chiefly for the sake of that unbloody Sacrifice which the Church daily offers up for the Living and Dead. And to salve this, they say, that such Souls as receive benefit by these Means went out of the World with good Dispositions, tho' they were prevented by Death from compleating their Repentance.

Three times that Year in which their Friends die they celebrate their Exequies, *viz.* on the third, the ninth, and the fortieth Days after their Decease, repeating the same Prayers for the repose of their Souls. But the Howlings of the Women really concern'd, of their Slaves in Complaisance to their Mistresses, and of the Mourners which are hir'd on these Occasions are not to be express'd.

Notwithstanding the *Greeks* seem to have engraved Images in the greatest Abhorrence, and declame against the *Latins* as little less
They
Worship
Pictures.
than

than Idolaters for worshipping of them ; they admit of Pictures of our Saviour and the Saints, and honour them by bowing, kissing, and offering up their Devotions before them. With such Pictures the Partition which separates the Body of the Church from the Chancel is adorn'd : And at certain times the Priest before he enters the Chancel, makes three low Reverences before the Picture of Christ, and as many before the Virgin *Mary*, and frequently perfumes them with Incense : Upon some of their great Festivals they expose to view on a Table in the middle of the Choir a Picture of the Saint they Commemorate, bowing as they approach, and kissing it with great Devotion ; which Practice they defend by the Authority of the Seventh General Synod, being the Second held at *Nice*, affirming that in reality they Worship the Saint not the Picture, which only helps to form an Idea of him in their Minds, but these nice Distinctions do not avail them with the *Turks*, who charge them notwithstanding with downright Idolatry.

Two
kinds of
Adoration.

They use two kinds of Adoration, in which great part of their Worship consists. In the first they bow almost to the Ground, the other is only a little inclination of the Head and Knee, which they perform when they come first into Church, or when they happen to come within sight of a Church or Chapel either by Sea or Land, saying, *God be merciful to me a Sinner*, or words to the same import forty times together, and more sometimes, crossing themselves all the while, which they perform with the two Fingers of the right Hand and Thumb, whereby they pretend

tend to express their Belief of a Trinity of Persons in one Divine Essence.

They still continue to perform their Devotions with their Faces towards the *East*, and wou'd choose rather to turn their Backs upon a Church than upon that point of the Heavens when they pray: They seldom sit at Church, as has been observ'd already, and if they do, it is upon the Floor when they are weary, for there are no Seats, and they as seldom kneel except on the Feast of *Pentecost*, or some such solemn time: Nor do they put off their Caps in the Church, except at the Procession above mention'd, or when the Gospel is read, or at the Celebration of the Eucharist, but at these times they all stand uncover'd, shewing a particular Reverence.

Their Vocal Musick, as has been observ'd, is very mean and artless, nor have they any Instrumental Musick in their Churches, that they may not give Offence to their Governours the *Turks*, and this is the reason also that they have no Bells in their Churches: They bless and consecrate Water in much the same manner as the Latins do, of which they will drink plentifully, and wash their Eyes with it, but it does not stand in Basons at the Church Door, nor do they sprinkle themselves with it in the manner the Catholics use to do. Upon a recovery from a Fit of Sickness those who are able offer up broad Silver Plates beat very thin, which are hung up in their Churches, and sometimes they are made to represent the part affected.

In their Accounts of the Creation they do not at all agree with the Western *Christians*, making it to be 5508 Years from the begin-

7 General
Councils.

The several Here-
fies they
condemn.

ning of the World to our Saviour's Birth, and have two *Æra's*, one from the Creation and another from our Saviour's Nativity, in the last of which they agree with our Accounts of that Event. They acknowledge seven General Councils, 1. the Council of *Nice*, held Anno 325, against *Arius*, who deny'd the Divinity of our Saviour. The 2d at *Constantinople*, Anno 381, against *Macedonius*, who deny'd the Divinity of the Holy Ghost. The 3d at *Ephesus*, Anno 431, held against the *Nestorians*, who asserted Christ born of the Virgin to be a meer Man, making the Son of God distinct from the Son of the Blessed Virgin, and therefore refus'd her the Title of Θεοτόκος, or the Mother of God. The 4th. at *Chalcedon*, Anno 451. against *Eutyches* and *Dioscorus*, who maintain'd only one Nature in Christ. The 5th at *Constantinople*, Anno 553. against the Followers of *Origen*, who held the Pre-existence and Transmigration of Souls; that Hell Torments were Temporary, and that the Devils in the end wou'd be saved, &c. The 6th at *Constantinople*, Anno 680. against *Sergius*, Pope *Honorius*, *Macarius* Bishop of *Antioch*, and others, who held but one Will in Christ, and were from thence call'd *Monothelites*. The 7th at *Nice*, Anno 787. against those who exploded the Worship of Images or Pictures.

The Latinizing *Greeks* it seems call the Council of *Florence*, held Anno 1439. under Pope *Eugenius*, the Eighth general Council, at which were present the *Greek* Emperor *Joannes Palæologus*, *Joseph* Patriarch of *Constantinople*, and several *Metropolitans* and *Bishops* of the *Greek* Church, who were urg'd by their Emperor to subscribe many *Romish* Tenets

Tenets, in hopes to have procur'd the Assistance of the *Latins* against the encroaching *Turk*, who was upon the point of making an entire Conquest of their Country, but on their return to *Constantinople* this Submission had like to have occasion'd an Insurrection at *Constantinople*, and over the whole Empire; and the Subscribers were look'd upon as the Betrayers of the Eastern Church, as appears by a Letter publish'd by *Chytræus*, sent from *Constantinople* to the *Bohemians*, about Two Years before the taking of that City by *Sultan Mahomet*. This Letter was subscrib'd by *Sylvester Syropulus*, who was present at the Council of *Florence*, and wrote the History of it, and by many others.

The *Greeks* yet abstain from Blood and things Strangled, nor can the sharpest hunger tempt them to tast any Flesh, where the Blood was not pour'd out upon the Ground, being govern'd by that determination of *St. James* and the other Apostles assembled at *Jerusalem*, *Acts* 15. 20. and by the practice of the Primitive *Christians*, it appearing to have been made a Test by the *Pagan* Magistrates, whether they were *Christians* or not, according to an Apology of *Tertullian*; nor are they content to follow this Rule themselves, but reproach the Western *Christians* with the Violation of this Apostolical Constitution: They abstain in like manner from the Flesh of any Animal which dies of it self, because the Blood remains in it; and if through inadvertence they happen to eat such Food, they hold themselves oblig'd to Confess and do Penance for the Involuntary Transgression: But Fish seems to be an exception to this Rule, which frequently die

The
Greeks eat
no Blood.

of themselves. Indeed their Caloirs or Monks are so tenacious of this Precept, that they never eat any kind of Fish which has Blood in it.

Oaths.

When they are brought upon their Oaths, they lay their Right Hands upon the Cross, afterwards kissing it, and putting it to their Foreheads, from whence the Word *σαυροπατης* or *σαυροπατων*, a Form of much disgrace, is us'd for a perjur'd Person, who tramples as it were upon the Cross, and stamps it under his Feet.

Great part of their Divine Service in the Monasteries consists in repeating the Psalms and Hymns of the Old and New Testament, which they divide into Twenty Sections, or *καθίσματα*, each Section into Three Parts, which they call *σώσεις*, at the end of which they repeat the *Gloria Patri*, standing all the while, and there is scarce a Monk but has the whole Psalter by Heart: That Hymn which our Church retains in the Communion Service, *viz. Glory be to God on high, and on Earth Peace Good Will towards Men, &c.* makes a necessary part of their Morning Devotion upon Sundays and other Solemn Festivals, and indeed on common Days, but then it is only said and not sung as it is in their Solemn Prayers after Supper, before they go to Sleep, and is call'd by them *ἡ μεγάλη δόξολογία* or the great Doxology, to distinguish it from the other, which they call *ἡ ὀλιγὴ δόξολογία* or the lesser, being the *Gloria Patri*, something different from that of the Latins, *viz. Glory be to the Father, and to the Son, and to the Holy Ghost, both now, and always, and for ever. or, To Eternal Ages.* This they repeat at certain times prescrib'd by their Liturgy, and
at

at the end of every Station of the Psalms. But Mr. Smith rightly observes, That there is a great deal of Superstition intermix'd with their Divine Offices, as the perfuming their Churches, the Pictures of their Saints, the Holy Table, and the People with Incense, their frequent crossing themselves, the extravagant respect they pay to the Unconsecrated Elements, and their concluding many of their Prayers with these Words, *viz.* *For the Intercession of our Lady the Spotless Virgin, Mother of God, adding sometimes, And of all Saints,* the Oblation of the Particles or Morsels of Bread above mention'd, and their Prayers to the Saints after the Offering of the Particle in honour of the Virgin, &c. the Choir singing as follows, *It is meet indeed to praise thee, the Mother of God, who art always to be Blessed ; free from all Blemish, the Mother of our God ; more to be honour'd than the Cherubims, and beyond all comparison more Glorious than the Seraphims, who broughtest forth God the Word, without any diminution of thy Virginity : We Magnifie thee who art truly the Mother of God ; and frequently make their Prayers directly to her as, O Mother of God, Holy above all, save us ; Again, In thee O Mother of God have I put all my Trust ; Save me by thy Intercession, and grant me Pardon of my Sins. And in another part of their Service, O Blessed Mother of God, open to us the Gate of thy Mercy ; Let not us who hope in thee go astray, but let us be deliver'd from Dangers by thee, for thou art the Safety of all Christians, &c.*

Their Superstition.

I come now to shew the Practices of the Church of Rome, to compel the Greeks to Subscribe to the Doctrines of the Latin Church ; in the example of the famous *Cyrillus Lucaris*, Patriarch of Constantinople, who had

Martyrdom of the Patriarch *Cyrillus Lucaris*.

the

the Honesty and Courage to oppose their Encroachments which ended in his Destruction. He was born in the Island of *Candia*, but had his Education at *Venice*, whither it was usual for the Youth of that Island to be sent, who were design'd to receive a Liberal Education: Having finish'd his Studies here, he travell'd into other Parts of *Christendom*, where he came acquainted with the Reformed Churches, and began to express his dislike of the *Roman* Superstitions, and returning Home extreamly well accomplish'd by his Travels and Studies, he was taken notice of by *Meletius* Patriarch of *Alexandria*, a *Candiot* also by Birth, who conferr'd on him Priests Orders, and afterwards made him *Archimandrite*, or Prior of a Convent: And in the Year 1600 dispatch'd him with a Letter to *Sigismund* 3. King of *Poland* and *Sweden*; the occasion of sending which Letter was this, several Bishops of *Lithuania* and *Russia Nigra*, who had hitherto continued of the *Greek* Communion, wrought upon by some Temporal Advantages and Honours which they propos'd to gain in the Dyet and Government of *Poland*, sent two of their Number to *Rome*, in the Year 1595, in order to their being reconcil'd to that Church, and to make their submission to *Clement VIII.* the then reigning Pope, but their transacting this in the Name of all the *Ruthenick* Churches, was protested against, and a Publick Act made of it by *Constantine* Duke of *Ostrovia* and *Palatine* of *Kiovia*, and several others, who disapprov'd of this intended Union: However, upon return of the two *Polish* Bishops from *Rome* a Synod was held at *Bresla*, by the Authority of King *Sigismund*, to which the Duke

Duke of *Ostrovia* and his Party, who determin'd to remain subject to the Patriarch of *Constantinople*, were summon'd, and refus'd to submit to the propos'd Union, being supported by *Cyrillus* and *Nicephorus*, who were sent thither by the Patriarchs of *Constantinople* and *Alexandria*, to dissuade their Submission to the Pope; and such was the Rage of the *Latins* against those *Greek* Fathers, that they procur'd *Nicephorus* to be Murder'd, and *Cyrillus* very hardly escap'd with his Life: So zealous was King *Sigismund* in the Cause of *Rome*, that he publish'd an Edict prohibiting the propagating of the *Greek* Religion in his Dominions, and wrote to *Meletius* the Patriarch of *Alexandria*, advising him to submit to the Pope, which the Patriarch answer'd in another Letter sent by *Cyrillus Lucaris*, who was so terrified by the *Romish* Emissaries at the *Polish* Court, that (as the *Jesuits* say) he was induc'd to Sign a Confession of Faith agreeable to the *Romish* Doctrine: But however that was, the Patriarchal See of *Alexandria* becoming Vacant soon after his return, he was chosen to succeed *Meletius*; in which See he continued Nineteen Years, but coming to *Constantinople* to consult that Patriarch on some Affairs of their Church in the Year 1612, A Caloir, a *Neapolitan* born, in a *Lenten* Sermon, according to his Instructions from the *Jesuites*, said many things in behalf of the *Romish* Doctrines, in which he was oppos'd by our *Cyrillus*, and the Patriarch of *Constantinople* dying, the *Anti-Romanists* Nominated *Cyril* to succeed in that Patriarchate; to prevent which the Opposite Faction offer'd the *Turkish* Ministers a swinging Bribe, and procur'd *Timotheus* Bi-
shop

shop of *Marmora* to be declar'd Patriarch : For Money, as has been observ'd, does every thing in *Turky*, and without the *Grand Seignior's* Approbation no Man can take the Office of Patriarch upon him, nor durst the *Greeks* refuse the Person he has appointed, tho' never so unfit for the Post : The new Patriarch, as is common, made use of his Interest with his Masters the *Turks* to prosecute all who oppos'd him, and especially his Competitor *Cyrillus*, who was oblig'd to retire for the present ; but *Tymotheus* dying not long after, *Cyriel* was unanimously chosen to succeed him, Anno, 1621. The *Roman* Missionaries knowing him to be an Active Zealous Man, and one who had declar'd himself against their Innovations, resolv'd to Gain or Ruin him ; and the first not succeeding, they labour'd with the *French* Ambassador to get him depos'd, and to prefer *Gregorius* Bishop of *Amasia* to the Patriarchate, who had already submitted to the Pope : *Cyriel's* Intimacy with the *English* and *Dutch* Ambassadors, gave them a pretence of Charging him with Heresie, with which he was so incens'd, that he proceeded to excommunicate his Competitor. This enrag'd the *Jesuites* to that degree, that they Accus'd *Cyrillus* to the *Vizier*, of a Design of delivering up an Island in the *Arches* to the Duke of *Florence*, whose Gallies us'd to row in those Seas ; whereupon he was Apprehended and Depos'd, and banish'd to *Rhodes*, and the Excommunicated Bishop advanc'd to the Patriarchal Dignity, on promise of paying Twenty Thousand Dollars for his Promotion : The *Greeks* hereupon grew Discontented, and refus'd to contribute towards the Sum, and no Supplies coming from
Rome

Rome, *Gregorius* after six Weeks sitting, resign'd the Patriarchate to *Anthimus* Archbishop of *Adrianople*, who was very rich, and whom the *Romanists* had prevail'd on to accept of it. This Gentleman upon his Advancement paid down part of the Sum demanded; and being supported by the *Vizier's* Authority, compell'd the *Greeks* to levy the Remainder amongst them. This Service done the Catholick Cause, chiefly by the Influence of the *French* Ambassador at the *Porte*, the Count *de Cesi* was wonderfully magnified, and afterwards taken notice of by Pope *Urban VIII.* in a Letter from *Rome* soon after his Exaltation to the Pontificate, and dated *July 1624.* in which Letter he stiles *Cyrillus, Son of Darkness and Champion of Hell.*

In the mean time *Sir Thomas Rowe*, the *English* Ambassador at the *Porte*, having receiv'd Orders from King *James* to support the oppress'd *Greeks*, and oppose the *French* Ambassador and the Popish Emissaries, the Ambassador by his Conduct procur'd the banish'd *Cyriel* his Liberty, and leave to return to *Constantinople*: Whereupon, 'tis said, *Anthimus*, conscious of his Simony and Usurpation, waited upon *Cyriel* privately, and submitted himself to him, acquainting him with his readiness to resign the Patriarchate. This so alarm'd the *French* Ambassador, that he sent for *Anthimus* to his House, assuring him of the Pope's and his Master the *French* King's Protection; and that he would spend forty thousand *Dollars* to support him in the Patriarchate; but threatned him with the utmost Resentment if he resign'd, and by his Threats, or Promises, prevail'd on him to promise to hold it. But *Anthimus* notwith-

standing submitted himself a second time to *Cyrillus*, and begg'd his Absolution for the Miscarriage he had been guilty of, absolutely divesting himself of the Patriarchal Dignity ; and *Cyrillus* was thereupon restor'd to the Patriarchate ; being oblig'd however, to pay a considerable Sum to the *Turkish* Ministry for his Re-establishment.

Three Emissaries came soon after from *Rome* to endeavour the Deposing of *Cyriel*, or Corrupting him ; one of them was directed to insinuate himself into the Patriarch, and perswade him to incite the *Cossacks* against the *Porte*, over whom he had a mighty Influence, these being of the *Greek* Communion ; and if they could have drawn him into this Snare, they were sure of having him taken off. Another was instructed to charge him with Heresy among his Clergy, with his discouraging the Invocation of Saints, denying Transubstantiation (or the real Presence in the Sacrament, as it was then call'd, for the Word *μετεσώωσις*, or Transubstantiation, was scarce known among the *Greeks* at that time.) He was charg'd also with his denying the Authority of the Councils, Free Will, and the necessity of Auricular Confession, and sending several Students to the Universities of *England* and *Germany* to be instructed in the Northern Heresies, and to Propagate them all over the East ; and with his distributing Catechisms full of the same Errors, in Compliance with the Protestant Ambassadors at the *Porte*. On the other Hand, Father *Rossi* the Jesuit propos'd to him a Union with *Rome* : That he would admit the Council of *Florence*, and Condemn the Errors of the Lutherans and Calvinists : To which the
Patriarch,

Patriarch, by the Advice of the *English* Ambassador, return'd no Answer; which his Enemies look'd upon as such a piece of Contempt that they could not bear it; and therefore incited some of the *Greek* Bishops to dethrone him, offering twenty thousand *Dollars* to effect it, and fix one of them in his Place: And they rais'd such a Spirit against *Cyriel*, that he was oblig'd to retire till the Government was appeas'd by a Present of ten thousand *Dollars*. And now *Cyrellus* was look'd upon to be pretty well Establish'd; but the Pope to disturb him, dispatch'd an Antipatriarch from *Rome* with the Title of Apostolical Suffragan, with full Powers to Act as he saw fit for the Advantage of the *Roman* Church. This Father arriv'd at the Island of *Naxia* in *December*, 1626. whither the *French* Ambassador sent his Chaplain, the Titular Bishop of that Place, to compliment him; and having brought him to *Scio*, he met with as much respect as if the Pope himself had come amongst them; with which this pretended Patriarch was so exalted, that he began to Place and Displace, and Act in the same arbitrary Manner he had observ'd at *Rome*. The *Greeks* seeing the Liberties of their Church invaded, represented to the *Vizier* the ill Consequence these proceedings might be to the Government. Whereupon the *Roman* Patriarch fled, but left some Suffragan Bishops he had brought with him behind, who were apprehended and imprison'd, notwithstanding the *French* Ambassador us'd all his Interest to prevent their Disgrace. But *Cyriel's* Troubles however, were again renew'd by the following Accident.

A certain Caloir, or Greek Monk named *Mataxa*, a Native of *Cephalonia*, having travell'd into *England*, where he resided some Years and learnt the Art of Printing, arriv'd in the Harbour of *Constantinople* in the Month of *June*, 1627. bringing with him a Press and Types, in order to the publishing some Books for the Instruction of the poor ignorant *Greeks* in the Principles of their Religion. This good Man was brought to the *English* Ambassador by the Archbishop of *Corinth*, being recommended by the Patriarch, who desired the Ambassador to own the Goods, which were otherwise in Danger of being seiz'd; which accordingly he did, and they were brought on Shore without Examination. But the greatest difficulty was to set the Press on Work without giving Umbrage to the *Turks*; for they could not but expect they should be represented to the Magistrates and *Imams*, or *Mahometan* Priests, as if they were about printing Books against their Religion, especially since the Ambassador did not think it proper that the Press should be set to work in his own House: He advis'd them however, to take a House in the Neighbourhood, and he would give them what Protection he was able.

The Jesuits understanding that the Press was set up, became very apprehensive that the design was principally to print Catechisms and other Books against the Church of *Rome*, which would probably ruin their Projects. These Gentlemen having establish'd a Seminary in one of their Convents, where they taught the Children of the *Greeks*, *gratis*; and sometimes so far insinuated themselves into the Parents thereby, as to make them their
Profelytes :

Profelytes: Whereupon the Jesuits endeavour'd in the first Place to bring over the Printer *Mataxa* to their Interest. But *Mataxa* being Proof against Corruption, they call'd him Heretick and Lutheran, and began to threaten his Life, insomuch, that he begg'd of the Ambassador he might be permitted to lie in his House in the Night-time, apprehending he should be murder'd in his own. The Patriarch *Cyrrillus* in the mean time, in order to take off the Aspersions of the Jesuits, as if he was about to introduce new Doctrines into the *Greek* Church, sent a little Book to the Press in Vindication of his Doctrine, and the Faith of the *Greeks*; which he dedicated to King *Charles I.* Whereupon the Jesuits were determin'd to destroy the Press at all Hazards, and to sacrifice both Author and Printer. And having procur'd the Copy of a Book which the Patriarch printed in *England* in Defence of our Saviour's Divinity, which he chiefly intended against the *Jews*; and finding some Passages in it which reflected on the *Mahometan* Doctrine; they gain'd a Buffoon, a cunning Rascal, who had the *Vizier's* Ear, by a Promise of twenty Yards of Sattin, to insinuate to the *Vizier* that *Mataxa* the Printer was a Soldier, and a Spy, and sent to *Constantinople* to incite an Insurrection among the *Greeks*: And that under Pretence of printing Books for the Instruction of Children, he had dispers'd others of a different Nature, and which reflected on the Sacred *Alchoran*, pointing at this little Book of *Cyrril's*; great Numbers of which were sent into the *Ukraine* to incite the *Cossacks* to attack the *Turkish* Empire in the Absence of the *Sultan*, who was then preparing for an Expedition into
Asia:

Asia. The *Vizier* hereupon, without examining into the Truth or Probability of the Charge, as is usual among the rash precipitate *Turks*, sent a Captain with an hundred and fifty *Fanizaries* to apprehend *Mataxa*; but the Printer being at *Galata* with the *English* Ambassador's Secretary, came Home as the Soldiers were searching his House, and imagining what the matter was, pass'd by them unknown, and got into the Ambassador's. The Captain, missing the Person he was sent to seize, rifled the House, and carried away with him all his Boxes, Trunks and Household-Stuff, together with the printing Press and Types, to the Value of seven thousand *Dollars*; and the Patriarch believing himself in no less Danger than the Printer, conceal'd himself in the Ambassador's House.

The next Day the Book was examin'd, and the Passages relating to *Mahomet* were interpreted by two *Greek* Runegadoes in the Presence of the *Vizier* and several Ecclesiasticks; but the *Turks* not apprehending there was anything very obnoxious in them, *Cyrellus* ventur'd to appear, against whom the Jesuits had prepar'd a further Charge, but without the least Shadow of Proof. Whereupon the *English* Ambassador demanded Audience of the *Vizier*, and expostulated the Matter with him, representing how gross an Affront he had put upon his Master by seizing upon his Effects, as he had claim'd them to be on their coming a Shore, and this without Evidence of any Practices against the State. The *Vizier* acknowledged he had been too credulous, and wonder'd at the Impudence of those who had abus'd him with these Misinformations, and promised the Goods should be restor'd.

Their

Their Ambassador also waited on the *Musty*, to remove any Prejudices the *Turkish* Clergy might entertain by the Insinuations of the *Jesuits*: And the *Turkish* Ministry were so just as to lay Father *Rossi* and the *Jesuits* in Prison, who had spirited up this Prosecution, and would have Strangled them if the *English* Ambassador had not interpos'd in their behalf; but they banish'd them and their whole Order out of the Dominions of the *Grand Seignior*, as Disturbers of the publick Peace.

Cyril for some few Years remain'd unmolested; however, the Popish Emissaries underhand made several attempts to depose him, particularly they incited *Joseph* Bishop of *Philippoli* to invade the Patriarchate, but the design prov'd Abortive; afterwards they offer'd the *Turks* twenty thousand *Dollars* to advance *Isaac* Metropolitane of *Chalcedon*, who had espous'd the *Roman* Interest, and was a popular Man, but they could not carry their Point: However, the Ministry would not lose the Sum which was offer'd by *Cyril's* Enemies, but made him advance it on their Confirmation of him in that Office. But the Patriarch *Cyrillus* proceeding to Translate his Confession of Faith, and publish it in several Languages, the *Latins* were out of all Patience, and resolved not to let him rest till they had destroy'd him; accordingly two Fugitive *Greek* Bishops were dispatch'd from *Rome* to get him displac'd, and being recommended to the Protection of the *French* Ambassador, they had Lodgings assign'd them in his Palace. They began with reviling the Patriarch with the Terms of Heretick and Lutheran, and threatned to purchase the Office of the *Grand Seignior*. The Metropolitans
lives

lites of *Adrianople*, *Larissa*, *Chalcedon* and others, conspir'd also against their Patriarch : Inasmuch that it cost him ten thousand *Dollars* to Weather the Storm. In the Year 1633. the Metropolitane of *Berea*, formerly a Scholar of the Jesuits, made use of the Money he had collected in several Provinces on the Patriarch's Account, to supplant his Patron ; being disgusted, it seems, that he was not preferr'd to the Archbishoprick of *Theſſalonica* ; and had actually agreed with the Ministry to pay fifty thousand *Dollars* for his Advancement : but not being able to make good his Agreement, after a Week's Domineering he was banish'd to the Island of *Tenedos*. Six Months afterwards *Anastatius* Archbishop of *Theſſalonica* purchas'd the Patriarchate for sixty thousand *Dollars* by the Assistance of the *Latins* ; but *Cyrillus* was restor'd the same Year, paying however the Sum the Usurper had contracted for, with an Over-plus of ten thousand more, the raising whereof almost ruin'd the poor *Greeks*. About the Year 1635. the Popish Emissaries prevail'd to have *Cyriel* deposed, and banish'd to the Island of *Rhodes*, where, it seems, they intended to have surpriz'd him by some of their Corsairs, and carried him to *Rome* ; but *Cyriel* having notice of it, procur'd himself to be remov'd to a Place of greater Security : And in *July* 1636. He was again restor'd to the Patriarchate ; but not without the powerful Intercession of his Friends, and great Sums of Money, which influences all things in *Turky*.

The Patriarch's Enemies not being able to accomplish their Designs while the *Sultan* remain'd at *Constantinople*, the prime *Vizier* being his Friend, and foreseeing the removal of
the

the Court from that Capital, they prevail'd with one *Bairam Bassa*, a great Favourite at Court, on whom the *Grand Seignior* principally depended to conduct his Forces towards *Persia*, to effect the Business for them: This General meeting with great Success in that Expedition had gain'd a mighty Ascendant over the *Sultan*, and as they were upon the march to the Siege of *Babylon* in the Year 1638, he took an opportunity of representing to his Master the great Influence that *Cyrillus* had over his *Greek* Subjects, insinuating that he had lately occasion'd an Invasion of the Empire by the *Cossacks*, and that it might be dangerous at this juncture to leave so dangerous a Man behind them in *Constantinople*, where the *Greeks* were numerous; and by such Discourses as these having work'd up the *Sultan's* Jealousie against the Unfortunate *Cyrillus*, he Sign'd an Order to Strangle him, which was immediately dispatch'd away by a Courier to the *Caimacca*, or Governour of *Constantinople*, who pursuant to his Orders sent his Officers to Apprehend the Patriarch, and carry him Prisoner to one of the Castles on the *Bosphorus*: On the 27th of *June* in the Evening they brought him from thence, and put him into a Boat, telling him that they were commanded to carry him on Board a Ship lying at *Santo Stephano*, a small Port in the *Propontis* a little below the *Seven Towers*, in order to his being Transported to some of the Islands; however, the Boat was no sooner put off but he perceiv'd they intended to Murder him, whereupon he fell upon his Knees and pray'd with great fervency, preparing himself for Death, and having receiv'd some Reproaches and ill Usage from

the *Turkish* Officers, they were not long before they fastened the Bow-string about his Neck and dispatch'd him, after which they strip'd him and threw his naked Body into the Sea, which being taken up by the Fishermen, his Friends buried it on the Shore. But the Resentment of the *Jesuits* it seems did not end with his Death, for they procur'd an Order from the *Caimacan* to have his Corps dug up and thrown into the Sea again ; but the *Greeks* recover'd it a second time, and buried him in one of the Islands that lye over-against the Bay of *Nicomedia*. Thus fell the Great *Cyrillus Lucaris*, says my Author, who for his Piety and Sufferings, which were wholly upon account of Religion, I shall not be afraid to esteem a Martyr, notwithstanding the passionate Censures of Monsieur *Arnaud*. He had been Patriarch of *Alexandria* almost Twenty Years, and near as many Patriarch of *Constantinople*, with some Interruptions and Invasions of his Office, through the Influences of the *French* Ambassador and other Popish Emissaries.

The Dissentions between the *Greeks* and *Latins* in *Turky* continue still much the same as in the last Century ; but were it not that the *Turk* is apprehensive of the Pope's setting up an Independant Government in his Dominions, by Virtue of that Supremacy his Holiness claims over all his Votaries, the *Latins* had probably by this time prevail'd, and compell'd the *Christians* of that Empire to have Subscrib'd the *Roman* Doctrines, having spar'd no Money to induce the *Turkish* Ministry to connive at their gaining Profelytes among the *Greeks* and *Armenians*, for as to the *Mahometans* the boldest Missionaries dare not attempt

attempt their Conversion ; the very proposing a Change of Religion to a *Musselman* being attended with certain Death ; none of the Treasure advanc'd by the Holy See therefore towards making Profelytes in that Empire is employ'd in Converting Infidels, the Fatigues and Hazards the Jesuits boast of in the Cause of Christianity is only in order to prevail with one Denomination of *Christians*, to declare themselves of another, perhaps more Superstitious and Idolatrous than that they leave.

These Practices of the Missionaries are evident from certain Edicts lately made against them by the *Sultan*, one whereof is as follows, *viz.* ' We have been inform'd of the ' Seditious behaviour of the *Frank* Priests, ' who are not only Agents of the *Roman* ' Pope, but Spies in our Empire ; and have ' Seduc'd, and are still endeavouring to Seduce our *Christian Raga's*, both *Greek* and *Armenian*, from their Allegiance to our most ' sublime *Porte* to their Religion : We are assured that they have got for this Clandestine ' Purpose Passports by divers indirect Practices, for the free exercise of their Religion ' through our Empire, and go with such Passes from Province to Province in *Europe* ' and *Asia*, engaging our said Subjects publicly to profess the *Roman* Religion, of ' which many grievous Complaints have been made to our Sublime *Porte*. We Command therefore our *Bassa's*, and other Magistrates and Officers, to Compel all such ' of our said *Raga's* as have abandon'd their Religion and Antient Rites, whether ' *Greeks*, *Armenians*, or *Maronites*, &c. to return to their former Religion and Rites,

‘ Opposing and Punishing such Disturbers
 ‘ and Seducers of our said *Raga's*. Given at
 ‘ Our Court at *Adrianople*, &c.

Motray relates, that about the Year 1700, one *Soupy*, a Creature of the Pope's, being declar'd Patriarch of the *Armenians* at *Constantinople*, to the prejudice of two other Bishops who were Depos'd to make room for him, they declar'd a kind of Spiritual War against him and his Followers, stiling them Schismatics, and Deserters of the true Orthodox Church : They charg'd *Soupy* also with receiving Money of the Pope by the Hands of the Jesuits, to purchase the Patent for his Advancement, and with concurring with the Jesuits to seduce the *Armenians*, and disturb the Peace they enjoy'd under the Protection of the *Porte* ; and *Ephraim* Bishop of *Adrianople*, one of the depos'd Patriarchs, drew up a Formulary or Confession of his Faith, in which he condemned the Council of *Chalcedon*, and Anathematiz'd the Pope ; which Three of his Priests refusing to subscribe, he depriv'd them of their Benefices. On the other Hand, Patriarch *Soupy* wrote a Letter to the Pope, acknowledging the Council of *Chalcedon* to be Orthodox, and his Holiness to be Patriarch of Patriarchs, and Visible Head of the Universal true Catholick Church ; and went down to *Adrianople* himself to Reinstate the Three Priests in their Livings, who had been depriv'd by *Ephraim*. This exasperated the *Anti-Latins*, and renewed the Clamour against him and the *Armenians* of his Party ; and 'tis certain that for Two or Three Years pass'd the Jesuits had made great Numbers of Proselytes among them, and nothing seem'd wanting but the Countenance

Countenance of the *Porte*, to bring about a general Conversion; for the poor *Armenians* had long complain'd of the Excessive Duties they were compell'd to pay for the maintenance of their Priests, while the Rich began to grow uneasie at their frequent rigorous Fasts, which the *Latins* represented as unnecessary, proposing much more Indulgence on their coming over to them.

The *Armenian* Bishops and Doctors here-upon apply'd themselves to the *Kiaca*, or principal Officer of the *Vizier*, and with Bishop *Ephraim* at their Head acquainted him, that the Patriarch *Soupi* and his Party were very active in forming Divisions between the *Sultan's Armenian* Subjects, and perverting them to the Catholick Religion; to which the *Kiaca* Answer'd, *What is that Catholick? Is it not an Infidel?* (the Name they give to *Christians*;) to which Father *Ephraim* Answer'd in the Affirmative: The *Kiaca* reply'd, *If a Hog is white, black or red, is it not still a Hog? So Infidel Armenian or Infidel Catholick, he is still but an Infidel; about which the Sublime Porte will not concern it self.* Father *Ephraim* without beig discourag'd at the barbarous Expression, cunningly Reply'd, I don't design to trouble your Ears with the difference between an *Armenian Christian* and a *Roman Catholick*; but come to implore your Protection against the *Cara Papa's*, (or black Priests, a Name the Jesuits are distinguish'd by from other *Frank* Priests) who draw away many *Armenian* Families from our Churches, to the great damage of the *Porte* as well as our selves, since their Profelytes send their Children into Christendom for Education, where some of them remain, and others

others return Cloath'd in *Frank* Habits, passing for *Franks*, and protected as such by Catholick Ambassadors, and consequently pay no Taxes to the Government; and our Churches being impoverish'd by their Desertion we are unable to pay the Duties requir'd of us; and the Patriarch *Soupy*, who ought to have oppos'd these Practices, is a Pensionary of the Pope's, concurring with the Missionaries, and fomenting these Divisions amongst us. Whereupon the *Kiaca* promis'd to represent the Matter to the *Vizier*; and not long after Guards were plac'd by the Government at the Doors of the *Roman* Catholick Churches, to seize such *Armenian* Subjects as attempted to enter them, and by Bastanading some of the Poor, and Fining the Rich, they put a stop to the Jesuits Conversions for that time. Patriarch *Soupy* was Apprehended and Depos'd, and several Doctors of his Party were imprison'd with him: Father *Ephraim* was upon the point of being restor'd; but Father *Avidick*, who had a better Purse, was at last preferr'd to the Patriarchate: This Gentleman also declar'd himself against the Catholicks, to the great disappointment of the Missionaries, who had advanc'd considerable Sums to prevent Father *Ephraim's* mounting the Patriarchal Throne again.

The Jesuits not long after found means of gratifying their Rvenge upon Patriarch *Avidick*, by insinuating into the Party which depos'd *Sultan Mustapha*, that he was in the Interest of the *Mufti* their declar'd Enemy, and entrusted with some of his Treasure, whereupon the unhappy Patriarch was Imprison'd. Some time after, in the Year 1707. the Jesuits manag'd their matters so well, that they engag'd

engag'd both the *Greek Patriarch of Constantinople* and the *Patriarch of Jerusalem* in their Interest, and procur'd the Liberty of Preaching in the *Armenian Churches*, which the *Anti-Catholicks* being exasperated with, they charg'd the two Patriarchs above mention'd with being devoted to the Pope, who oblig'd all his Disciples to Vow perpetual War against the *Mahometan Name*. They insinuated also to the Government, that they had Advices from *Scio, Messina and Genoa*, that the *Jesuits* had procur'd the Patriarch *Avadic* to be Spirited away, and sent on Board a *French Vessel* to *Messina*, and put into the Hands of the *Inquisition*, and afterwards procur'd him to be sent to the Gallies at *Marseilles*: Whereupon the Government threatned to extirpate the *Jesuits* if he was not brought back again: The *Vizier* demanded him of the *French Ambassador* as a Subject of the *Grand Seignior's*, to which his Excellency Answer'd, he was perfectly ignorant of the Matter, and believ'd it was a Story invented by his Enemies; the *Vizier* however by way of Reprizal caus'd the present Patriarch, who was in the *Roman Interest*, to be Depos'd and sent to the Gallies: What became of the Patriarch *Avidic* was never known, but the *Porte* issued the following Edict against the *Latins* on this Occasion, viz.

Most Eminent in Honours, Virtue, Wisdom and Prudence, Bassa's and Cadi's, Defenders and Administrators of Justice in the Empires and Kingdoms under our Obedience,

BE it known unto ye by this Imperial Command, That certain *Frank Priests*, especially

' especially the Jesuits, among several others;
 ' who by our Imperial Favour and Clemency have their Habitations and Churches in
 ' some of our best Cities, to exercise their
 ' Sacerdotal Functions, for Ambassadors,
 ' Consuls, *Frank* Merchants, and others
 ' of the Popish Religion; do Disturb, Divide and Seduce our Subjects, especially
 ' the *Armenians*; and the Jesuits, not content
 ' to enjoy the Toleration we allow, as well
 ' to Strangers as our own People, whether
 ' *Armenians*, *Greeks* or others, to perform their
 ' Functions in our Cities, and even in the
 ' Prisons where our Slaves of their Perswasion are kept, with pernicious Designs full
 ' of Sedition, go about in our *European* and
 ' *Asian* Provinces, and with Promises of Money, Honours, &c. Incite our said Subjects to embrace the Popish Religion, which
 ' they call the *Latin* Church, and have already perverted one Patriarch, and several
 ' *Vertabiets*. (Doctors.) Whereupon several
 ' *Armenian* Priests and others, who continue
 ' in their own Profession, and in the Fidelity
 ' they owe us, and abhorring all Sovereignty
 ' but ours, have often complain'd to our
 ' Sublime *Porte* of these Troubles, Seducements and Divisions, but hitherto little
 ' Notice hath been taken of their Grievs: It
 ' being thought very indifferent whether the
 ' *Christians* Worshipped *Jesus* in one manner or
 ' another, that nothing might be done contrary to the Toleration of Worship which
 ' we permit through all our Empire. Nevertheless the Grounds of these Complaints
 ' encreasing, and by the Inconstancy of many *Armenians*, and deceitful Seducements of
 ' the *Frank* Priests, several of the chief *Ver-*
 ' *tabiets*

' tabiets, or *Armenian* Doctors, who are con-
 ' stant in their Profession, and prize the Li-
 ' berty and sweet Tranquility they enjoy by
 ' our Imperial Favour, have made more Lively
 ' and Stronger Remonstrances to our Su-
 ' blime *Porte*, and informed us that several
 ' of the Perverted *Armenians* have already
 ' sent their Sons into Popish Countries,
 ' where they are made to Vow, as the *Maltese*
 ' and others do, a Perpetual and Implacable
 ' War against us, and the Destruction of our
 ' Religion (whose Projects and Designs God
 ' the Protector of the True Religion will con-
 ' found) and that these perverted *Armenians*
 ' pretend to be *Franks* and not under our
 ' Dominon, and already publickly frequent
 ' the *Frank* Churches, and that the *Armenian*
 ' Churches are grown Poor by their Deserti-
 ' tion, which daily encreases, and will soon
 ' render divers *Armenian* Priests incapable of
 ' paying us their *Karatch* (Tribute) if we do
 ' not prevent these Seducements and Deser-
 ' tions. We out of regard to their Just Com-
 ' plaints, and willing to continue our Pro-
 ' tection to our Faithful Subjects, and punish
 ' the Rebellious, have already ordered in our
 ' Capital City of *Constantinople*, That such
 ' *Armenians* as should be apprehended going
 ' into or coming out of the *Latin* Churches,
 ' shall be sent to the Gallies; and those who
 ' will not return to their Profession, but ob-
 ' stinately adhere to the Pope, shall be put to
 ' Death for persisting in their Rebellion. We
 ' Command you therefore to prevent and
 ' suppress these Disorders with all your Pow-
 ' er; and to hear the Grievances and Com-
 ' plaints of our Faithful Subjects, *Armenians*,
 ' *Cophtis*, *Maronites*, *Greeks*, and all others who
 ' Vol. V. N n pay

‘ pay us *Karatch*, and do them Justice, taking
 ‘ special care above all things, that on pre-
 ‘ tence of Punishing the Guilty, ye do not
 ‘ seize their Estates, or suffer your selves to
 ‘ be brib’d to favour the Rebellious, as you
 ‘ wou’d not incur our Imperial Indignation,
 ‘ and suffer the Punishments due to Oppressi-
 ‘ on and Injustice. Given at our Capital
 ‘ City, the First of the Moon *Sefer*, 1117.
 ‘ (Being the beginning of *February* 1707.)

The *Armenian* Religion I have given an Account of already in treating of *Persia*: They were originally of the *Greek* Faith, but have taken up some Opinions for which the *Greeks* denominate them Hereticks: The *Jesuits* also charge them with many Heretical Tenets, particularly with the Heresies of *Eutiches* and *Dioscorus*, the allowing but one Nature in Christ, &c. Nor do they mix Water with their Wine in the Eucharist, as the *Greeks* do; and there is some difference also in the make of their Priestly Vestments, the *Armenians* wearing their Stoles narrower than the *Greeks*; but whatever were the real occasions of this Schism in the *Greek* Church at first, they seem now to be at as great a distance as the Protestants and Papists in the *West*, and hate one another as heartily. And now having given so large an Account of the State of Religion, it is time to proceed to a Description of the remaining Provinces of *Turky*, which are chiefly those of Antient *Greece*, and the Islands in the *Archipelago* and *Levant*. I was apprehensive that the Reader might be wearied with a dry Description of the Situation of the numerous Towns and Provinces of *Turky* in *Europe* if I had gone through them at once, and therefore chose to break off before

I had finished them, and introduce a more entertaining Subject; but I return now to the Geographical part of the Work.



C H A P. VII.

Treats of the Provinces of Macedonia and Albania.

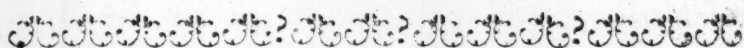
THE Province of *Macedonia* is bounded ^{*Macedonia.*} by *Romania* and *Servia* towards the North, by some Bays of the *Archipelago* towards the East, by *Thessaly* on the South, and by *Albania* towards the West: The chief Towns are, 1. *Salonichi*, or *Thessalonica*; situ- ^{*Thessalonica.*} ate at the bottom of a Bay of the *Egean* ^{*ca.*} Sea, to which it gives its Name, and is in the Latitude of 41 degrees odd Minutes N. between two and three Hundred Miles to the Westward of *Constantinople*, and about two Hundred to the Eastward of the *Adriatick* Sea, or Gulph of *Venice*. This Town is generally held to have been built by *Cassander*, and *Thessalonica*, Sister to *Alexander* the Great, and is famous for the Preaching of *St. Paul* in it, and the Epistles he wrote to the Natives: The antient Name of this City was *Thermia*, and the Bay on which it stands call'd *Sinus Thermeticus*: It is at present the Seat of a Turkish *Bassa*, and an Archbishoprick; a Town of pretty good Trade, being resorted to by the *English* and other Western Nations of *Europe*: The present Consul for the *English* here is *Mr. Stephens*. We Import from hence rare Silk, *Turky* Leather, Cotton, Bees-wax, &c. Here are great Numbers of *Grecian* and

Jewish Inhabitants as well as *Turks*, insomuch that some reckon in this City Thirty *Christian* Churches, and as many Synagogues. In the Year 1180, *Salonichi* was taken from the *Grecian* Emperor by *William King* of *Sicily*, and not long after recover'd by *Andronicus Paleologus*: It was sold to the *Venetians* Anno 1313, from whom it was taken Eight Years after by *Amarath* the Second, and has remain'd under the Dominion of the *Turks* ever since. 2. *Janniza*, antiently *Pella*, about thirty Miles to the South-West of *Salonichi*: This was formerly the Residence of the *Macedonian* Kings, and the Place of *Alexander's* Birth, now dwindled into an inconsiderable Town, but there are pieces of Marble Pillars and other Noble Ruins still dug up here, which discover its former Grandeur. 3. *Contessa*, a small Trading Town, about 80 Miles to the Eastward of *Thessalonica*, which gives its Name to a Bay of the Sea on which it stands; sometimes call'd the Bay of *Monte-Santo*, or the Holy Mount, as Mount *Athos* is often stil'd, from the many *Greek* Monasteries upon it; Antient Writers make this Mountain of a prodigious Height, some say it is above the middle Region, and *Pliny*, that the Evening Shadow reaches as far as the Isle of *Lemnos* or *Stalimene*, which is Sixty Miles from it; but the Hill is certainly very high, being commonly cover'd with Snow. 4. *Cavalla*, a little Town over-against *Contessa*, on the other side of the Bay, and which sometimes gives its Name to it. 5. *Philippi*, so call'd from its being enlarg'd and beautified by King *Philip* the Father of *Alexander*, being antiently call'd *Dathus Thussus*; it lies at the Foot of Mount *Pangæus*, on the Confines of *Thrace*, near which Town
was

was fought that memorable Battle between *Brutus* and *Cassius* on the one side, and *Augustus* and *Marc Anthony* on the other, in which *Augustus* and *Anthony* were Victorious: Here are still the Ruins of a Noble Amphitheatre, and other Magnificent Buildings. 6. *Amphipolis* or *Empoli*, situate on the River *Strimon*, about Ten Miles from the Place where it falls into the Bay of *Contessa*; it was antiently the Capital of *Macedonia*, but is now an inconsiderable Town: What render'd this Country famous were the Conquests made by their Kings *Philip* and *Alexander*, who subdued Greece and the best part of the then known World.

Albania or *Arnaut* is bounded by *Servia* on the North, by *Macedonia* on the East, by *Epirus* on the South, and by the *Adriatick* Sea or Gulf of *Venice* towards the West; extending about an Hundred and Fifty Miles from North to South, and an Hundred from East to West; the chief Towns whereof are, 1. *Scutari* or *Scodra*, by the *Turks* call'd *Iscondar*, situate on a Hill near the River *Boiana*, about Five and Twenty Miles distant from the Gulph of *Venice*; it is a large City, and thought to be the Seat of the Antient Kings of *Illyricum*, and is still a Bishop's See, though subject to the *Turk*. 2. *Alessio* or *Lissus*, situate on the River *Drino*, near the Place where it falls into the Gulph of *Venice*, and forms a Bay, now call'd the Gulph of *Drino*: This Town is famous for the Sepulchre of Prince *George Castriot*, generally call'd *Scanderbeg*; who died here about the Year 1467. He resisted the whole Turkish Power for many Years with inconsiderable Forces, and defeated them, as 'tis said, in Two and Twenty several Engagements. 3. *Dulcigno*, a Port seated

red on the Gulph of *Venice*, about forty Miles to the Westward of *Alessio*. 4. *Croya*, by some esteem'd the Metropolis of *Albania*, situate on the River *Lizane*, thirty Miles to the Eastward of the Gulph of *Venice*, and about thirty to the Southward of *Alessio*, by *Scanderbeg* made the Place of his usual Residence, but fell into the Hands of the *Turks* soon after his Death. 5. *Durazzo*, the *Dyrachium* of the *Romans*, a celebrated Port on the Gulph of *Venice*, to which they usually pass'd over from the South East parts of *Italy* in their Way to *Greece*. It is now a Village, but formerly a considerable City, famous for being the Place of *Cicero's* Exile, and for the Retreat of *Pompey* when he fled from *Cæsar*, and transported himself hither from *Brundisium* in *Italy*. 6. *La Valona*, or *Aulon*, situate at the Mouth of the Gulf of *Venice*, about forty Miles to the Southward of *Durazzo*, and antiently a Place of Strength. As to *Dalmatia*, which lies upon the Gulf of *Venice* to the Northward of *Albania*, I shall defer giving a particular Description of this Province and *Bosnia*, till I come to treat of the *Imperial* and *Venesian* Territories.



C H A P. VIII.

Treats of the Provinces of Epirus and Theffaly.

Epirus. **E**PIRUS, or *Canina*, is bounded by *Albania* on the North, by *Theffaly* towards the East, by *Achaia* on the South, and by the *Ionian* and *Adriatick Sea* towards the West, and is in length from the South East to the North West about an hundred Miles, and in breadth about

about sixty: The Mountains *Chimæra*, or the *Ceraunian* Mountains, divide it from *Albania*, and the Mountain *Mezua*, antiently *Pindus*, separate it from *Thessaly*: The chief Towns whereof are, 1. *Chimera*, situate on the North Part of *Epirus* upon the Sea Coast, being about eighty Miles to the Southward of *Durazzo*, and twenty to the Northward of the Island of *Corfu*, being a Bishop's See, and a Place of same Trade. 2. *Butrinto*, situate also on the Sea over against the Island of *Corfu*, and about thirty Miles to the South East of *Chimera*: It was formerly a good Town, and a Bishop's See, but is now reduc'd to a Village. 3. *Arta*, or *Larta*, formerly *Ambracia*, the Seat of the antient Kings of *Epirus*, situate at the bottom of the Gulf of *Larta*, or *Ambracia*, about sixty Miles from *Butrinto*, and as many from *Lepanto*. 4. *Preveza*, which lies at the Entrance of the same Bay, or Gulf, about thirty Miles South West from *Larta*; and said to stand where *Nicopolis* once did, which was built by *Augustus Cæsar* in Memory of the Battle of *Actium*, where he defeated *Marc Anthony's* Fleet. 5. *Higalo*, situate at the Mouth of the same Bay, where *Actium* once stood, formerly a considerable City but now a poor Place.

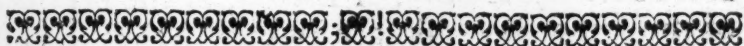
Thessaly, now *Fanna*, is bounded by *Mace-Thessaly*. *donia* on the North, the *Archipelago* on the East, by *Achaia* towards the South, and by *Epirus* towards the West: The chief Towns whereof are, 1. *Larissa*, call'd by the Turks *Alababa*, situate near Mount *Olympus* upon the River *Peneus*, about eighty Miles to the Southward of *Thessalonica*, and about fifty North West of the Island of *Eubæa*, or *Negropont*; famous heretofore for being the Place of *Achilles's*

Achilles's Birth. It is now a Town of good Trade, and an Archbishop's See. Doctor *Brown* gives this Description of *Larissa*: It is seated, says he, on the River *Peneus*, the most considerable of the Country, having the famous Mountain *Olympus* on the North, and the Plains of *Thessaly* on the South; and is inhabited by *Christians*, *Turks* and *Jews*; the *Christians* having several Churches here: There are also some fair *Besastins*, or Exchanges, and *Turkish Mosques*. The Situation is very pleasant, being on a rising Ground, on the upper Part whereof stands a Palace of the *Grand Seignior's*, where he kept his Court in the Year 1669. to be nearer *Candy* during the War there, and for the conveniency of Hunting and Hawking; for which the Country about *Larissa* is very proper: That Summer being very hot, the *Sultan* retir'd from *Larissa* to Mount *Olympus* for the Advantage of the Air, from whence there is a Prospect of the *Egean Sea*. His removal thither prov'd destructive to many People, who were oblig'd to attend his Court; for being heated with ascending this steep Mountain, they were struck with the sudden Alteration of the Air, from excessive Heat to excessive Cold, and dy'd soon after, especially such as drunk of a certain Spring, whose Waters were of a whitish Colour: These were immediately seiz'd with a coldness at their Stomachs, and died in three or four Days, and not only the Men but great Numbers of Camels and Horses also perish'd, and the *Sultan* himself was ill for several Days. But tho' the antient *Greeks* tell us, that Mount *Olympus* reaches beyond the Clouds, and therefore made it the Residence of *Jupiter* and the Gods; our Author was of

Opinion

Opinion, that some of the *Alps* are higher Land, and observes that there was no Snow on *Olympus* in September; whereas on the *Alps*, the *Pyrenean*, and *Carpathian* Mountains, &c. it lies all the Year. 2. *Farsa*, said to be the antient *Pharsalus*, famous for the Battle fought near it between *Cæsar* and *Pompey*, is situate thirty Miles to the Southward of *Larissa*, tho' *Cluverius* places those Plains much further to the Westward. 3. *Tricala*, situate on the River *Peneus*, about fifty Miles to the Westward of *Larissa*; where antiently stood a Temple dedicated to *Esculapius*. 4. *Fanna*, from whence this Country at present takes its Name; is a well built Town, situate on a Lake of the same Name, forty Miles to the Northward of *Lepanto*. 5. *Demetrias*, fifty Miles to the Eastward of *Larissa*, situate on a Bay of the same Name, but frequently call'd *Sinus Pelasgicus*. 6. *Pegasa*, now *Volo*, situate on the North side of the said Bay, forty Miles East of *Larissa*; and is said to have a tolerable Harbour. 7. *Armiro*, or *Eretria*, at the bottom of the same Bay, situate twenty Miles to the Southward of *Demetrias*, mention'd by *Strabo*, *Livy*, *Polybius*, and other antient Writers, and reckon'd by some to be the Port from whence the *Argonauts* set sail. 8. *Zeiton*, which gives Name to a Bay over against *Negropont*, and stands about thirty Miles from *Armiro*, and thirty Miles to the Westward of *Negropont*. Besides Mount *Olympus*, here are the Mountains *Perlion* and *Ossa*, which lye to the Southward of it, and between *Olympus* and *Ossa* are the so much celebrated Plains of *Tempe*, which the antient Greek Writers represent as a perfect Paradise. This Country produces Oranges, Lemons, Citrons, Pomegranates, and Grapes

as large as Damascens, of a luscious tast; also the largest and most delicious Figs, and the best tasted Melons. Their Fields abound in Almonds, Olive-Trees, Evergreens, Cotton, Sweet Herbs, &c. And as to the Persons of the *Thessalians*, Doctor *Brown* relates, that they are generally well made, with Black Hair and Eyes, and fresh sanguin Complexions; and that their Women are celebrated for their Beauty. The *Macedonians* who inhabit the Hills to the Northward of them, are much rougher and more Weather-beaten; and the Natives of the *Morea* to the Southward have swarthy Complexions compared with them: So that this Country, whether we consider the sweetness and temperature of the Air, the fruitfulness of the Soil, the variety and pleasantness of its Fields, or the beauty of the Natives, seems preferable to any part of *Greece*, and may in some measure deserve the Character the Antients gave of it.



C H A P. IX.

*Treats of Achaia, Hellas, or Grecia Proper,
now call'd Livadia.*

Achaia.

THE Province of *Achaia*, or *Livadia*, is bounded by *Thessaly* on the North, by the *Archipelago*, or *Egean Sea* towards the East, by the *Morea*, or *Peloponnesus* on the South, (from which it is separated by the Gulf of *Corinth*, or *Lepanto*, the *Isthmus* of *Corinth* and the Gulf of *Engia*, or the *Mare Saronicum*) and by

by the *Ionian Sea* towards the West: The chief Towns whereof are, 1. *Athens*, still call'd *Athens*. by the *Turks*, *Atheni*, situate near the Gulf or Bay of *Engia*, about forty Miles to the Eastward of the *Isthmus* of *Corinth*, and about as far distant from *Cape Raphæi*; the most Easterly part of *Achaia*; and is in the Latitude of thirty eight Degrees odd Minutes. It stands almost in the middle of a large beautiful Plain, and what it wants in Fruitfulness, according to Sir *George Wheeler*, is abundantly recompens'd by the Healthfulness of its Situation. Port *Phalera* lies about four Miles West South West of it; and *Porte Leone*, or *Pyreas*, five Miles West and by South. The River *Ilissus* runs on the South East of the City, and turning round it South and South West, by the Hill antiently call'd the *Musæum*, passes about a Bow-shot from the *Acropolis* or Castle, where it joins its Waters with another Stream, and takes its Course to the North East, watering in its Way a Wood of Olive Trees at least six Miles in length, which is now the greatest Wealth and Ornament of the *Athenian* Plain, says the same Author; but whether this River be the antient *Cephisus*, or *Eridanus*, our Geographers are not agreed. The present Town does not lye round the Castle as formerly, but on the North West side of it, extending in length along the Plain about a Mile and half, and in breadth something more than a Mile, being about four Miles in Circumference. The Town is divided into eight Quarters besides the Castle; the Streets are narrow, and it has at present no Walls for its Defence: However, *Athens* is not at this Day a despicable Place, tho' far inferior to what it was antiently, when it took up a con-

siderable part of the Plain, and was join'd to the two Sea Ports of *Phalera* and *Pyræus* by long Walls, the one four and the other five Miles in length ; when it gave Laws to other Nations, and was the Seat of the Muses, where Wit, Eloquence and Learning, and all Arts and Sciences were brought to a greater Perfection than in any other part of the known World. The present Town is supposed to contain about ten thousand Inhabitants; three parts of whom are *Christians*, and tho' it is no longer the Seat of the Muses, the Natives are still observ'd to retain a good share of Wit. A *Cadi* is appointed Judge of the Place by the *Turks* ; but the *Christians* choose one of the gravest of their Number out of every one of the eight Wards, or Districts the City is divided into, who decide all differences between the *Christians* in an amicable way.

The usual Habit of the present *Athenians* is a long Black Vest, and over it a loose Coat lin'd with Furs, which they hang on their Shoulders : On their Head they wear only a Skull-Cap, and on their Legs a thin Black Boot, which sits in Wrinkles, and never wear Slippers as the *Turks* do. The Women wear a long Coat, or Gown, which reaches to their Feet, either of Red or some other colour'd Cloth, not girded about them but loose, and over this they have a short Vest made of Silk, or fine Woollen Cloth, lin'd with a rich Fur, and adorn'd with Plate Buttons as big as Walnuts : Their Hair is plaited and braided, and hangs down below the bottom of their Backs, with Bunches of Silver Buttons fastned to the ends of their Tresses; but when they go to Church they are cover'd with a thin Linnen Veil.

The

The Archbishop of *Athens* has four Suffragans under him, and about the City are reckon'd near two hundred Churches and little Oratories, whereof two and fifty have their particular Priests belonging to them, wherein Divine Service is perform'd, the rest are seldom us'd but upon certain Days in Commemoration of their Founders, or Benefactors. Their Cathedral is but a mean Building, not much better than some of our ordinary Parish Churches. There are several Convents of Monks and Nuns in the Place. The *Turks* have five Mosques here, one of which is in the Castle, and was antiently the Temple of *Minerva*, which our Author assures us, is without comparison the finest in the World: He says, it is situated in the middle of the Castle, and all built of admirable White Marble, being two hundred and seventeen Feet nine Inches long, and ninety eight Foot six Inches broad, and hath an Ascent every way of five Steps, which seem to be contriv'd to serve as a Basis to the Portico, which is supported by channell'd Pillars of the Dorick Order all round the Temple. These Pillars are forty six in number, eight in the Front, as many at the other end, and fifteen on each side, to which if we add the four corner Pillars already reckon'd in the Front and the other end, there are seventeen on each side: These Pillars are forty two Foot high, and seventeen Feet and an half in Circumference, and the distance between the Pillars seven Feet and four Inches. This *Portico* bears up a Front and Frize round about the Temple, charg'd with Historical Figures of admirable Work and Beauty: The Figures in the Front, which the Antients call'd the Eagle, appear of their
natural

Minerva's
Temple
turn'd
into a
Mosque.

natural bigness, notwithstanding their height, being in entire Relievo wonderfully well carv'd: What *Pausanias* says of them is no more, than that they concern the Birth of the Goddess *Minerva*: But Sir *George Wheeler* observes, that there is a Figure stands in the middle of it, having its Right Arm broken off, which probably held the Thunder; its Legs stand at some distance from each other, where the Eagle was plac'd; for it is evident from the Majesty of its Countenance that this Figure was design'd to represent *Jupiter*: He stands naked, as the *Greeks* generally drew him. On the Right Hand of it is another Figure, with its Hands and Arms broken off, cover'd down half way, the Legs in a posture as coming towards *Jupiter*; which our Author supposes was a Victory, leading the Horses of the Triumphant Chariot of *Minerva*, which follow it. The Horses are form'd with such Art, that the Sculptor seems to have given them a more than seeming Life, such a vigour is express'd in each Posture of their prancing and stamping, natural to generous Horses. *Minerva* is next represented in her Chariot, rather as the Goddess of Learning than of War, without Helmet, Shield, or a *Medusa's* Head on her Breast, as *Pausanias* describes her Image within the Temple. Behind *Minerva* is another Figure of a Woman sitting, but the Head is broken off: There are also two other Figures in a sitting Posture at the corners, which 'tis evident were made for the Emperor *Adrian* and his Empress *Sabina*.

There are five or six other Images on the Left Hand of *Jupiter*, which *Monfr. Spon* takes to be an Assembly of the Gods, where
Jupiter

Jupiter introduces *Minerva*, and owns her for his Daughter. The back Front was adorn'd with Figures, expressing *Minerva's* Contest with *Neptune* about the naming of the City *Athens*; but these are most of them fallen down: The *Architrave* is also charg'd with a *Basso Relievo* at certain distances, being divided into Squares of two or three Feet broad, and three or four Feet in height: That towards the South is charg'd with a Representation of the Wars with the Gyants who inhabited the narrow Straits of *Thrace*; the War of the *Athenians* with the *Amazons*; their Victory at *Marathon*; and the Conquest of the *Gauls* in *Mysia*. Within the *Portico* on the outside of the *Cella* of the Temple it self, is another Border of *Basso Relievo* round about it, where are represented Sacrifices, Processions, and other parts of the *Pagan* Worship: The *Cella* of the Temple without is an hundred and fifty eight Feet in length, and sixty seven Feet broad.

This, like most other *Pagan* Temples, was perfectly dark in the inside, having no other Light than what it receiv'd by the Doors, or Lamps; but when it was consecrated and made a *Christian* Church, they let in the Light at the East end, and made a Semicircle for the Holy Place, or Chancel, which the *Turks* have not much alter'd: This was separated from the Body of the Temple by *Jaspar* Pillars, two whereof on each side still remain. Within this Chancel is a Canopy sustain'd by four *Porphyry* Pillars, with beautiful White Marble Chapiters of the *Corinthian* Order; but the Holy Table which stood under it is remov'd: Beyond the Canopy are three or four Steps forming a Semicircle, where the Bishops and

and Presbyters sat at the time of the Communion on solemn Days: The Bishop sat in a Marble Chair above the rest, which stands there yet above the Steps against the Window: Towards the bottom of the Window are those Stones so much the Admiration of all that see them, and which *Guiliter* styles Miraculous; but, it seems, they are only a transparent Marble, which *Pliny* in his Thirtieth Book of *Natural History*, calleth *Phengites*, which he says, were found in *Cappadocia* in *Nero's* time, with which he built a Temple to Fortune, that continued Light when the Doors were shut, altho' there were no Windows in it; by its natural Transparency an obscure Light passes through this Stone; and several Holes being made deep in it, the Light appears of a Red or Yellowish Colour; but as to its shining and giving Light in the Night, this is a Miracle never heard of till of late; as to this Author's comparing it to the brightness of a Carbuncle, this may pass also for one of his Hyperbolies. The Roof over the Altar and Choir, added to the Temple by the *Greeks*, has the Picture of the Virgin *Mary* on it in Mosaick Work, which is yet left there by the *Turks*; because, 'tis said, the Hand of a certain *Turk* who shot at it, immediately wither'd.

Temple
of *Erich-*
theus.

Amongst the Buildings and Ruins on the North side of the Temple of *Minerva* stands the Temple of *Erichtheus*, which is a double Building; the lesser, by which the Entrance is to the larger, is twenty nine Feet long, and one and twenty broad: The other is sixty three Feet and an half in length, and thirty six Feet broad; the Roof being sustain'd by Ionick Pillars channell'd, but the Chapters seem to be a mixture between the Ionick and Dorick

Dorick Orders : On the Left Hand as we descend from the Castle we come to the Theatre of *Bacchus* ; upon the rise of the Rock are the Seats of the Spectators, which comprehend some Degrees above a Semicircle, whose Diameter is two hundred and forty three *French* Feet ; and the whole Body of the Scene ninety one Paces, of which the Seats take up twenty five on each side of the Scene, and the Scene it self forty five : The Scene is oblong, jetting out six Paces more in the Front than the Seats of the Spectators : The antient Seats are ruin'd, but some distinct distances appear which shew where they have been ; the Semicircular Area below the Seats, and the Scene, are almost fill'd with their own Ruins ; that Part which hath suffer'd least is the Front looking towards the Sea, where three ranges of Arches remain one above another ; the uppermost supposed to be design'd for Windows. This Theatre was antiently adorn'd with the Statues of their Tragedians and Comedians, among whom were *Menander*, *Euripides*, *Sophocles* and *Eschylus*, and the whole Fabrick was of White Marble.

There are some Foundations of Arches run along in the same Line with the Front of the Theatre Eastwards, which are supposed to be the remains of the Portico of *Eumenes*, where the Tragedians got their Plays by Heart, and was the Place where the Citizens most usually walk'd : Hither they came not only to take the Air, but to converse with Men of Learning, to hear News, and divert themselves in the Company of Philosophers and ingenious Men : From whence it was that *Aristotle's* Disciples were call'd *Peripateticks*, from their disputing as they walk'd.

Peripateticks.

Theatre
of *Bacchus*

South East from the Castle are those tall and beautiful Pillars call'd *Hadrian's Pillars*, generally reputed to be the remains of his Palace, and seem to be the greatest Ornament of it, and of the whole City; but our Country Man *Wheeler*, is not of the Opinion of some others, who imagin that it was built on the tops of them; for then, says he, it would have been properly a Castle in the Air, these Pillars with their Chapiters and Bases being fifty two Feet high: They are Channell'd and of the *Corinthian Order*, and of admirable White Marble, being seventeen Feet nine Inches in Circumference: Only seventeen of these Pillars remain standing upright, but by the Plan it is evident there must have been six rows of them, and twenty in each row, in all an hundred and twenty of them; as *Pausanias* relates, built by the Emperor *Hadrian* of *Phrygian Marble*: This Portico, wonderful for its Beauty and Grandeur, as the same *Pausanias* informs us, was inclosed with a Cloyster, in which were little Rooms of the same Materials, only the Roofs were Alabafter gilded with Gold; and the whole adorn'd with Statues and Pictures. And here, our Travellers observe, was that famous Library the Emperor *Hadrian* collected, and a *Gymnasium* bearing his Name, where were celebrated the Games call'd *Adrianalia*, which were instituted by him, as is mention'd on several Monuments there, particularly one, which declares that *Marcus Tullius* of *Apamea* in *Bitbynia*, Citizen of *Athens*, *Corinth* and *Smyrna*, the only Man among the *Athleticks* that overcame in all the following Games, viz. *Panellenia*, *Olympia*, *Isthmia*, *Adriania* and *Romia* (with about one and twenty more mark'd

mark'd upon Urns and Shields, whereof most of the Names are defac'd.) *This Man*, saith the Inscription, *having born away the Prizes at all these Games, and other the most difficult Exercises, died in the two and thirtieth Year and third Month of his Age; having this Monument erected to him by his Brother Marcus Tullius Eutyches.* About this *Gymnasium* stood an hundred Pillars of *Egyptian Marble*.

Descending the Hill Northwards without the Town is the Temple of *Thesens*; a Building in all respects like the Temple of *Minerva* in the Castle, as to its Matter, Form and Order of Architecture, but not so large; for the Portico, which is raised six Steps, is but an hundred and one Feet in length, and forty four Feet and an half broad, each Step fourteen Inches and an half deep: The *Cella* fifty four Feet long, and twenty broad. This Structure, notwithstanding the smallness of its Dimensions, still remains a Masterpiece of Architecture, not easily parallell'd, much less exceeded by any other. Great part of the History of *Thesens* is here express'd in Relievo on the *Pronaus* of the Front and West end, where all the Locks and Arts of Wrestling seem admirably well express'd: There are also some Figures in the Habits of Women, suppos'd design'd to represent the War of the *Amazons*. This Temple was built soon after the Battle of *Marathon*.

Temple
of *Thesens*

There is yet standing also in *Athens* the Tower of *Andronicus Cirrhestes*, which is an Octagon with the Figures of eight Winds, of good Workmanship, and the Names of the Winds remain legible in fair *Greek Characters*, each Wind plac'd against its Quarter in the Heavens. The Roof is made of little

Tower of
Andronicus

Adrian's
Pillars.

Planks of Marble which meet all in a Point at top, and make an Obtuse Pyramid. Here is also a little round Fabrick, which some call the Temple of *Hercules*, of nice Architecture; but not more than six Feet Diameter: The Pillars are of the *Corinthian* Order, which support an Architrave and Frize, whereon are wrought in Relievo the Labours of *Hercules*, according to some; but Travellers, I find, are not fully agreed what these Figures represent. There are the Ruins of many other noble Buildings in *Athens*, which makes that the best worth viewing of any Place in *Europe*, in the Opinion of those who have seen it; besides those already mention'd, there are yet standing the Gate of the Emperor *Adrian*, the noble Aquaduct built by him, the *Stadium* where their publick Games were solemnized, the Ruins of the *Areopagus*, of the *Odeum*, or Musick Theatre, and of the Temples of *Augustus* and *Jupiter Olympus*.

There are at present four publick Bagnios in *Athens*, and the Town is well supply'd with Water by Aquaducts under Ground, laid from the Rivers *Eliffus* and *Eridanus*, being dispers'd about the City to private Houses and the publick Fountains. All Provisions also are cheap here, as Corn, Wine, Oil, Flesh, Fish and Fowl; and Hares and Partridges abound in the neighbouring Country. The present Trade of *Athens* is not very considerable; what they chiefly export are raw Silks, *Turkey* Leather, Oil, Wool and Wax.

Learning is now at a very low Ebb with them, though formerly this City was one of the principal Seats of the Muses; few of the Natives understand either the antient *Greek* or *Latin*. The *Athenians* are however observ'd to be

be more polite and civiliz'd than their Neighbours still ; and some Travellers are of opinion, that the Air of the Place, contributes to the Brightness of their Parts.

As to the Antient History of *Athens*, I shall but just touch upon it. *Cecrops*, an *Egyptian*, is said to have been their first King, and Founder of the City, soon after *Deucalion's* Flood, about eight hundred and thirty Years before the Building of *Rome* ; so that it is now computed to be three thousand three hundred Years, or thereabouts, since the founding of it. *Athens* continu'd a Monarchy about five hundred and fifty Years, until the Death of *Codrus*, their seventeenth, and last King. They were afterwards govern'd by Magistrates, call'd *Archontes*, who at first held the Government for Life, then they were changed once in ten Years, and afterwards every Year. Under these they bravely defended their Country and Liberties for five hundred thirty four Years, until the Tyrant *Pysistratus* usurp'd the Government, in whose Family it continu'd forty Years, when they were expell'd by *Cliftbenes Alcmeonides*, who took the Administration of the Government upon him by the Title of *Archon*, altering the number and Names of their Tribes. After this they were engag'd in War with the *Persians*, and defeated the numerous Armies of *Darius* and *Xerxes*, with very inconsiderable Forces, under the Conduct of *Miltiades* and *Themistocles* ; but they were not so successful in their Wars with the *Lacedemonians* ; for they took *Athens*, and impos'd on them thirty Governors or Tyrants, as they were call'd. From this disgraceful State they were soon after delivered by the Conduct of *Thrasibulus*, and their
General

The Present State of

General *Epaminondas*, with the Assistance of the *Thebans*, defeating the *Lacedemonians* at the Battle of *Leuctra*. It gave such a Turn to their Affairs, that they extended their Conquests far and near, insomuch that they became almost entire Masters of the *Egean Sea*, or *Archipelago*, and the Islands in it, and of the Coasts of *Egypt*. *Aristophanes* relates that they had no less than a thousand Cities under their Dominion. They held the Sovereignty of *Greece* threescore and ten Years, when the *Lacedemonians* and *Thebans* emulating their Grandeur, fomented a War against them, and the *Athenians* were oblig'd to quit great part of their Conquests. A Peace ensuing, it is observ'd, they began to degenerate and indulge in Luxury and Idleness, which gave Opportunity to the *Macedonians* to lay the Foundations of their Monarchy. *Philip* broke the Power of the *Athenians* by Sea, and made himself Master of the *Egean* Islands; and his Son, *Alexander* the Great, compleated the Conquest of *Athens*, and the rest of *Greece*.

The *Romans* were their Masters next, whose Emperors were some of them very indulgent to this City suffering them to enjoy an Appearance of Liberty at least, and to be governed by their own Laws. They seem'd proud of being esteem'd the Friends and Protectors of this famous City, which had produc'd so many great and learned Men. The Emperor *Adrian* having in his Youth been chosen *Archon* of this City, took a particular Affection to the Place; and being advanc'd to the Imperial Dignity, restor'd it to its antient Beauty. He granted them many Privileges, and instituted publick Games, which in Honour of him, were call'd *Adriualia*; and a
thousand

thousand Wild Beasts were given them every Year to be hunted in the *Stadium*. He built him also a noble Palace, a publick Library, and Schools for teaching the liberal Arts, the Temple of *Jupiter Olympus*, &c. and so enlarg'd and beautify'd the City, that it was afterwards call'd new *Athens*. The Emperor *Valerian* permitted them to build their Walls, which could not however secure them from the Incurfions of the barbarous Northern Nations.

Constantine the Great was a considerable Benefactor to them; and *Constantine* the second, gave them feveral Islands in the *Archipelago*. In the Reign of *Arcadius* they underwent the common Fate of *Greece* and *Italy*, being plundered by *Alarick*, King of the *Goths*, according to *Synesius*; but *Zozimus* relates, that *Alarick* fpar'd *Athens*, imagining he faw *Achilles* fighting for them on the Walls. From this Time there is little mention made of them in Hiftory, till the thirteenth Century, when *Bajazet* the *Turkish* Emperor took it, together with *Boeotia*; but it was foon after retaken by the *Venetians*, under the Command of *Reinerius Acciacho*, a *Florentine*. The *Turks* in the Reign of *Mahomet* the Second, made themfelves Mafters of it again in the Year 1455, for want of timely Affiftance from the *Latins*, who refufed to fend them any Reinforcements, unlefs they would conform to them in their Doctrine and Ceremonies; and they remain'd under the Dominion of the *Turk* till the Year 1687, when the *Venetians* made themfelves Mafters of the Town again; but it furrendered to the *Turks* in the late Wars with the *Venetians*, and the *Grand Seignior* now remains Sovereign of *Athens*.

About

Elenfis or
Lepfina.

About sixteen Miles North West of *Athens* upon the Sea, stood the City of 2. *Elenfis*, now call'd *Lepfina*. This Place antiently vy'd with *Athens* for Empire, until it was reduc'd by *Theseus*. There remains little of it at present but Ruins, amongst the rest the stately Temple of *Ceres* now lies prostrate on the Ground in a confused Heap. The beautiful Marble Pillars and Cornices are almost bury'd in Rubbish, and lie in such a rude disorderly Manner, that 'tis scarce possible to judge of the antient Form. Our Countryman *Wheeler* found here good part of the Statue of the Goddess *Ceres*, viz. from the Head down below the Middle, made of very white Marble of admirable Work. It is a *Colossus*, at least three times bigger than the Life. She has a Girdle about her Waste, and two Belts crossing each other on her Shoulders. Her Breasts appear very natural, but the Face is disfigured. Her Hair hangs down behind, and is tied back. Upon her Head she hath a Basket carv'd on the Outside with Clusters of Wheat-Ears, Bundles of Poppies, Roses, and Vessels; for she it was, according to Tradition, who first taught the *Greeks* to sow Corn at *Elenfis*, and Poppies were dedicated to her. A little higher on the Brow of the Hill, was found a large Basis, suppos'd to belong to the said Statue, their being about it a small Basso Relievo, representing the Procession of *Ceres*, which the *Athenians* us'd to make in Memory of her going about the World in Search of her Daughter *Proserpina*, stollen by *Pluto*, after she had lighted her Torches at *Mount Aetna*, the whole Company carrying Torches.

Megara.

3. *Megara*, once the Capital of a considerable State, lies about five and twenty Miles to the

the Westward of *Athens*, near the Bay of *Engia* or *Saroni*. The City was built upon two little Rocks, stretching South East and North West, about two Miles from the Shore of the *Saronick Gulph*; but it now stands upon one of those Rocks, and consists only of three or four hundred poor Cottages, inhabited by *Christians*, though it still retains its antient Name.

4. *Delphos*, now *Castri*, situate in 38 Degrees *Delphos* 50 Minutes, about ten Miles to the Northward of the Gulph of *Lepanto*, on a rugged Mountain, to which there is an Ascent of two or three Leagues, and yet this is not half way up the Mountain *Parnassus*, on the Side whereof it stands. There is not now more than two hundred ordinary Houses in it, inhabited chiefly by *Christians*, but was antiently a great City, famous for the Temple of *Apollo*, and the dark Cave from whence the *Pythian* Priestess pronounc'd her Oracles, sitting on a *Tripod*, swelling and foaming like one possess'd.

The Mountain *Parnassus*, sacred to *Apollo* and the *Muses*, whose high Tops appear in two Points at *Delphos*, though there are many other Summits, occasion'd it to be called *Biceps Parnassus*, between which the Water falls down in such a Torrent after any great Rain or Snow, that it has almost worn them asunder. Below the Cleft rises a Spring, suppos'd to be the antient *Fons Castratis*, where the *Pythian* Prophetess and the Poets, who pretended to Inspiration, used to bath and drink its Waters. There are Marble Steps to descend into it, and Niches for Statues cut into the Rock. Not far from *Parnassus* stands *Helicon*, the other Mountain consecrated to *Apollo* upon the Confines of *Phocis*. It is not inferior to *Parnassus*, either in Height or Compass.

Parnassus
Mountain.

Helicon.

They are both rocky Mountains, the Tops of them are perpetually covered with Snow. This was the Native Country of the Poet *Hesiod*, who was born at *Ascra*, a Town which stood on that Side of the Mountain next the Sea.

Lepanto,
olim *Naupactus.*

5. *Lepanto*, antiently *Naupactus*, still call'd *Epactus* by the *Greeks*, stands near the Mouth of the Gulph, to which it has of late communicated its Name, formerly call'd the Gulph of *Corinth*. It is situate on a very steep Hill, close to the Sea, with a Descent every way; and that Side next the Sea is built down to the Shore. The highest Point of the Hill is crown'd with a little Castle, in ascending which we pass through four Ranges of Walls one above another. A little Oval Harbour on the South Side is no small Ornament to it, having a Tower on each Side of the Entrance, on which are planted some Brass Guns, and the Mouth of the Harbour is so narrow that it may be secur'd by a Chain of fifty Feet long; but is indeed too shallow for any Vessels to enter, but Barks or Gallies. It is now the most considerable Town upon the Gulph, and stands between forty and fifty Miles to the Westward of *Delphos*, eighty to the Westward of the Isthmus of *Corinth*, and about eighty Leagues North of the opposite Shore of the *Morea*. On each Side the City are fruitful Valleys, that to the Westward is planted with Olives, Vines, and Corn. The Valley on the East is laid out in Gardens of Oranges, Citrons, and Lemons, and water'd with many little Rivulets, which fall from the Mountain. The Trade of the Place consists in Leather, Oil, Tobacco, Rice, and Corn, and

and the Wine is as good as any in *Greece*. Three or four Leagues to the Westward of *Lepanto*, is the Mouth or Strait of the Gulph, defended by two Castles. The two Promontories which make this Strait, were antiently call'd *Rheum* and *Ante-Rheum*. Not far from hence the *Venetians* obtain'd a signal Victory over the *Turkish* Fleet, in the Year 1571.

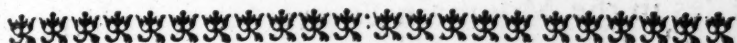
6. *Livadia*, an antient Town, which at *Livadia*. present gives its Name to the Country, is situate on the Gulph of *Lepanto*, about twenty Miles to the Westward of the Isthmus of *Corinth*. It is built round a pointed Hill, on the Top whereof stands an old Castle. The River *Hercyna* rises here, and has so plentiful a Stream, that it turns twenty Mills in the Town, not a Bow Shot from its Source, and forms a large River as soon as it hath pass'd the Mills. There are four or five Mosques in the Place, and about as many *Christian* Churches. The Town is populous, and has a pretty good Trade in Woollen Stuffs and Rice. It was formerly famous for the Oracle of *Trophonius*, which was in a Cavern in the Hill, and publick Games were instituted in Honour of this God.

7. *Thebes*, now call'd *Thiva*, antiently the *Thebes*. Capital of *Bæotia*, is situate in 38 Degrees 22 Minutes, about forty Miles to the Northward of the Isthmus of *Corinth*, and 20 Miles West of *Negropont*. It stands on a rising Ground between two little Streams, suppos'd to be the *Ismenus* and *Dirce* of the Antients; only that Part of it which was the Castle, is now inhabited, antiently call'd the *Cadmæa*, from *Cadmus* its Founder: And here, as the *Greecian* Poets feign, it was, that *Amphion* charm'd the Stones to march and form the Walls, by the

Musick of his Harp. The present Walls seem very antient, and have square Towers of well hewn Stone, very exactly laid. The Figure of the Castle, or rather Town, is oval, and the Houses higher, and better built than is usual in this Country, being about three Miles in Circumference, and containing three or four thousand Souls, for the most part *Christians*. There are not so much as the Ruins of the Temples or publick Buildings left, which are mention'd by antient Writers, nor is it easy to discover where they stood. The Natives of this Country were not generally famous for their Wit or Valour, yet it produc'd some very great Men, as *Pindar*, *Epaminondas*, and *Pelopidas*; *Hercules* and *Bacchus* also are said to be Natives of this Place. It is at present an Archbishop's See.

Marathon.

8. *Marathon*, situate about forty Miles to the North East of *Athens*, near the Gulph of *Negropont*, where that memorable Battle was fought between the *Athenians*, commanded by *Miltiades*, and the *Persians*, who were more than ten times their Number, and yet lost the Victory. This City is now reduc'd to an inconsiderable Village. 9. *Aulis* a Sea Port over against *Negropont*, about twenty Miles to the Eastward of *Thebes*, where 'tis said the *Grecian* Fleet rendezvous'd when they went to the Siege of *Troy*. 10. *Platæa*, situate between *Thebes* and *Athens*, where the *Lacedemonians*, under the Command of *Pausanias*, obtain'd a signal Victory over the *Persians*, which entirely ruin'd the Enterprize of *Xerxes* against *Greece*; but there are scarce any Remains of that City to be discern'd at present.



C H A P. X.

Treats of Peloponesus or Morea.

THIS Country obtain'd the Name of *Peloponesus* Peloponesus, from *Pelops*, the Son of *Tanta-* or Morea.
lus, who planted a Colony here, and was for
 some time the Sovereign of it. Before that
 time it had gone under several Names, being
 first call'd *Argos Achaicum*, to distinguish it from Its Name.
Argos Pelasgicum, in *Thessaly*. Afterwards *Æ-*
gialia, from *Ægialus*, King of the *Sicyonians* :
 And then *Apia*, from *Apis*, the third King of
Argos. The present Name *Morea*, is said to
 be deriv'd from *Morus*, a Mulberry Tree, ei-
 ther because it resembles that Leaf in Form,
 or because of the great Numbers of Mulberry
 Trees, which flourish here. It extends from Situation.
 36 Degrees odd Minutes North Latitude
 to 38 Degrees some odd Minutes, being a
 Peninsula situate in the *Mediterranean Sea*, to
 the Southward of *Achaia*, from which it is di-
 vided by the Gulph of *Lepanto*, the Isthmus of
Corinth, and the Gulph of *Engia*, antiently
 call'd the *Saronick* Gulph, and is about an hun-
 dred and eighty Miles in Length from East
 to West, and an hundred and thirty in Breadth
 from North to South. The principal Rivers Rivers.
 are 1. *Carbon* or *Orfea*, antiently call'd *Alphæ-*
us, to which the Poets attributed a miraculous
 Course, as that it pass'd under the *Ionian Sea*,
 and

The Present State of

and rose again in *Sicily*, intermixing its Waters with the Fountain *Arethusa*. This River rises in the Mountain *Stymphalus*, and running thro' *Arcadia* receives the Rivers *Celadon* and *Amarynth*, with above an hundred other Rivulets, and afterwards falls into the Gulph of *Castel di Torinese*. 2. *Eurotas*, whose Source being in *Arcadia*, passes thro' *Laconia*, and falls into the Gulph of *Pastel Rampani*. 3. *Planizza*, antiently *Inachus*. 4. *Pamissus*, or *Spirnazza*, which falls into the Gulph of *Coran* near *Calamata*. And, 5. *Sty*, whose Waters are so excessive Cold, that they are generally Fatal to those that drink them, and is by the Poets feign'd to be one of the Rivers of Hell.

Grand
Division.

The *Morea* is usually divided by Geographers into four Parts, or Districts, viz. 1. *Saccania*, or *Romania Minor*, comprehending the antient *Argya*, *Sicyonia* and *Corinthia*, and bounded by the Gulph of *Engia* on the North, the *Egean Sea* on the East, *Napoli de Romania* on the South, and the Dutchy of *Clarenza* on the West.

2. *Zachonia*, or *Braccio de Mana*, comprehending the antient *Arcadia* and *Laconia*, and is bounded by *Saccania* on the North, the *Egean Sea* towards the East, the Sea of *Sapienza* on the South, and the District of *Belvidere* towards the West.

3. *Belvidere*, bounded by *Clarenza* on the North, from which it is separated by the River *Carbon*, or *Orsea*, by *Zachonia* on the East, by the Sea of *Sapienza* on the South, and by the *Ionian Sea* towards the West.

4. The Dutchy of *Clarenza*, containing *Achaia Proper*, and bounded by the Gulph of *Lepanto* towards the North, by *Saccania* towards the East, by *Zachonia* and *Belvidere* towards

wards the South, and by the Gulph of *Putras* towards the West.

In *Succania*, or *Romania Minor*, the chief *Napoli de* Towns are, 1. *Napoli de Romania*, antiently *Romania*. *Naupha*, situate at the bottom of a Gulph of the *Egean Sea*, to which it at present gives its Name; but was antiently call'd *Argolicus Sinus*: It stands on a Promontory, or Cape, which is divided in two Parts, one side whereof shoots out into the Sea, and Forms a fine Harbour, whose Entrance is so narrow that more than one Vessel cannot easily enter it at a time, and the Passage to it by Land is almost inaccessible, being by a narrow stony Strait between the Mountain *Palimida* and the Sea: There is also a Citadel about an hundred Yards from the City, which with its advantageous Situation, renders it one of the strongest Towns in the *Morea*, of which it is generally reckon'd the Capital: It lies South of *Corinth*, and is said to contain sixty thousand *Grecian* Inhabitants, besides others, and is the See of an Archbishop. 2. *Argos Peloponnesiacum*, so call'd to distinguish it from *Argos Pelasgicum* in *Thessaly*, and some other Towns of the same Name in *Greece*, is situate on the River *Inachus*, now *Naio*, to the Westward of *Napoli*, and about thirty Miles South of *Corinth*: It was antiently a magnificent City, and Capital of a Kingdom, till *Perseus* remov'd the Regal Seat to *Mycene*: It is still a Bishop's See, and has a Citadel for its Defence, but is otherwise a very poor Place at present. 3. *Corinth*, or *Coritho*, call'd by the *Turks* *Gereme*, and antiently *Ephyra*, is situate in the Latitude of thirty eight Degrees fourteen Minutes, and stands between the Gulphs of *Lepanto* and *Engia*, about fifty Miles to the Westward

Westward of *Athens*, and about eighty to the Eastward of *Patias*. As we go to the *Morea* from *Achaia* the Town is on the Right Hand just within the *Isthmus*, being distant from the Gulph of *Lepanto*, or *Corinth*, about two Miles, and from the Gulph of *Engia*, or the *Saronick* Gulph, between six and seven Miles; part of the Town stands in, or near the Castle, and the other part below it on the North upon an easy descent towards the Gulph of *Lepanto*, being a Mile distant from the Castle: The Buildings are not contiguous, but six, eight or ten Houses near together, with Gardens, Orchards and Corn Fields between one Hamlet and another: The largest Hamlet is that where the Market-Place is, consisting of about an hundred Houses; so that *Corinth* may rather be look'd upon as a great Village than a City at this Day, were it not for the Castle, and that it is still an Archbishop's See. From the lower Town to the Castle, antiently call'd *Acro Corinthus*, is a very steep Ascent for about a Mile, with several Turnings and Windings before we come at it; for the Castle is seated on a very high Rock, with a Precipice on every side of it, but not so deep on the South side, where the Entrance is as on the other Parts of it; for, from thence there runs a ridge of Hills two or three Miles to the Southward into the *Morea*, which is the only Part by which an Enemy can approach it. Most of the Inhabitants of the lower Town have Houses also within, or near the Castle, where they secure their best Effects, being frequently visited by *Turkish*, or *Christian* Rovers, and hither they run upon every Alarm; so that tho' their Houses and Vills in the lower

er Town are extremely Pleasant, the Grounds about them being planted with Orange, Lemon and Cypress-Trees ; yet nothing is more insecure, it seems, than these delightful Abodes. There are three or four *Mosques* and five or six small Churches in the Castle, and two or three of each in the lower Town ; but Travellers observe, that *Christianity* is at a very low Ebb here, and that no People can be more ignorant of the Principles of their Religion than the present *Christians* about *Corinth*.

From the Castle on every side there is the finest Prospect imaginable, for on the one Hand you see the *Saronick* Gulph, with all the little Islands dispersed about it ; and beyond, the Islands of the *Archipelago*, which seem to close up the Mouth of the Gulph : On the other Hand you see the Gulph of *Lepanto* as far as beyond *Sicyon*, and on the North the sight is bounded by those famous Mountains in *Greece*, *Parnassus*, &c. already mention'd, which the antient Poets have so beautifully describ'd. The Plain of *Corinth* towards *Sicyon* is water'd by two Rivulets, well manur'd, and planted with Olive-Yards and Vine-Yards, and having many little Villages scatter'd up and down in it, is none of the least Ornaments of this Prospect : The Town also, which lies to the Northward of the Castle, in little knots of Houses surrounded with Groves, Gardens and Vineyards, intermix'd with Corn Fields is no small Addition to the Prospect. This Valley produces great plenty of the best Oil, good Wine, and such abundance of Corn, that it supplies the barren Countries about it. The *Corinthians* seem to want nothing to make them a Wealthy People, but

more security from the Rovers, and a milder Government; but where People are ever in danger of an Enemy from abroad, and their Properties are precarious at Home, what Pleasure can the finest Country, or the most fruitful Fields afford?

The Isth-
mus.

The narrowest Part of the Isthmus is about six Miles North-east, or according to Sir George Wheeler, almost directly East of *Corinth*; but nearer to *Corinth*, there is a Village called *Heximila*, where it is six Miles over, and here some Princes antiently began to cut a Chanel in order to join the two Seas together, but were deterr'd from that Enterprize, as 'tis said, by the Oracle: Near this Place were celebrated the Isthmian Games on part of Mount *Oneius*, where may still be seen the Ruins of a Town, and the Remains of the Isthmian Theatre, with the Ruins of several Temples dedicated to *Nep- tunc*, to the Sun, to *Diana*, to *Pluto*, to *Plen- ty*, to *Bacchus*, &c. and there are yet remain- ing some Foundations of the Wall built by the *Lacedemonians*, from one Sea to the o- ther, to secure the Peninsula from the Incu- sions of the *Athenians* and other Enemies of their State; which the *Venetians* repaired when they were in Possession of the *Morea*.

Sicyon.

4 *Sicycon* now *Basilica*, once the Capital of the Kingdom of *Sicyona*, situate on the River *Asopus*, about Twenty Miles South West of *Co- rinth*, and Four from the Sea of *Lepanto*. The Town is now utterly destroyed, but there are abundance of Ruins, both antient and Modern, and particularly of a Theatre and *Stadium*, the Wall of the Castle, and of several Churches and Mosques. 5. *Nemæa*, famous for its Grove, where antiently Games were celebrated in honour of *Hercu- les*,

Nemæa.

les. It stands about Five and Twenty Miles South of *Corinth*, and is now a little Village.

6. *Mycene* or *Charia*, once the Capital of a Kingdom, about ten Miles North of *Argos*, now also reduced to a Village.

In the District of *Zachonia* or *Braccio de* *Zachonia*.
Mana are the following Towns, viz. 1. *Lacedemon* or *Sparta*, on or near the Ruins of which *Lacedemon*, or
the present *Mistira* stands in the South East *Mistira*.
Part of the *Morea* on the River *Eurotas*, about
Thirty Miles from the Place where it dis-
charges its self into the *Sinus Laconicus*; now
the Gulf of *Colobine*, and about Forty Miles
to the Southward of *Napoli de Romania*. *Lace-*
demon is supposed to be founded a Thousand
Years before the building of *Rome*; the Form
of the City was round, and about six Miles in
Circumference; few Cities arrived to grea-
ter Military Glory: *Lycurgus* left them their
Rules of Government, their two chief Magi-
strates had the Title of Kings, but little of
their Prerogatives, being in truth subject to
their Senate; and afterwards they were go-
vern'd by five Magistrates call'd the *Ephori*,
Cleomenes deposed the *Ephori*, and usurp'd the
Government, but was himself conquered by
the *Macedonians*, and his Country added to
that Monarchy. The Modern Town of *Mi-*
sitra is an Episcopal See, and consists of four
Divisions, (viz.) the Town, the Castle, and
two large Suburbs; the Castle is advantagi-
ously situated on Mount *Taygetus*; within its
Walls formerly stood the Temples of *Diana*, *Li-*
patheria, and *Minerva Penacbaide*. The Town
lies at the Foot of the Castle, and consists of two
spacious Streets with several others crossing
them. The old Market Place is beautified
with a noble Fountain, and a Church built out

of the Ruins of *Minerva's* Temple : Here are also the Ruins of the Gallery or Portico, built in Memory of the Victory over the *Persians* at *Plataea*, the Temple of *Helen*, the Temple of *Hercules*, and the Temple of *Venus Armata* ; which were all built of Marble : In the Town also stands the Cathedral call'd *Panagia*, or the *All Holy*, the Roof whereof is supported by fine Marble Pillars, and covered with seven Domes or Cupola's ; the Pavement being a curious Piece of *Mosaick* work : and in the *Mesochorion*, or middle Suburb, is another Church extreamly fine : Without the Walls are still to be seen, the *Platon* or Grove of Plane-Trees, with the *Dromas*, where the *Spartans* had their Races, Wrestlings, and other Exercises.

Malvasia.

2. *Malvasia*, or *Napoli de Malvasia*, antiently *Epidaurus*, Situate on a Rock in the Sea, in the Eastern Part of the *Morea*, about forty Miles to the Eastward of *Mistra* : it has a Communication with the Continent by a Wooden Bridge, and is a Place of Strength : Here is a tollerable Harbour defended by a Citadel, and tho' it be founded upon a Rock, is well supply'd with Springs of fresh Water, and Gardens, and Vineyards about it, and is the See of an Archbishop.

3. *Zarnata*, a Town of some Strength, about thirty Miles South West of *Mistra*, and but a little way from the Gulph of *Coron*. 4. *Chielefa*, a strong Town situate on a high Rock, about two Miles from the Sea, and fifteen from Cape *Matapan*, in the Place where the antient *Vitulo* stood. 5. *Colochina*, only remarkable for giving Name to the Bay antiently call'd *Sinus Laconicus*. 6. *Megolopolis*, antiently the Metropolis of *Arcadia*, called *Leontari*, a small City at the Foot of a Mountain on the River

River *Alpheus*, forty Miles North West of *Lacedemon*, and stands about the Centre of the *Morea*.

The chief Towns in *Belvidere* are, 1. *Modon* *Belvidere.*
or *Mutum*, antiently *Methone*, a Bishop's See, *Medon.*
situate on the South Coast of the *Morea*, over
against the little Island of *Sapienza*, a wealthy
trading City, and a Place of great
Strength, with a commodious Harbour. 2.
Corone, about twenty Miles to the Eastward *Corone.*
of *Modon*, gives Name to a Bay formerly
call'd *Sinus Messinaicus*, and is a Town of
great Importance. 3. *Messeniga*, the antient
Messine, ten Miles to the North of *Corone*. 4.
Calamata, an unwall'd Town, stands on the
Confluence of the Rivers *Aris* and *Camissus*,
about ten Miles from the Bottom of the
Gulph of *Coron*. 5. *Navarina*, or *Pylus Messeniaca*,
one of the most antient Towns of the *Morea*,
situate near the Sea, on the West Side
of the Promontory which *Modon* and *Coron*
stands on; being about thirteen Miles North
of *Modon*, esteem'd the best and most capacious
Harbour in the *Morea*, for which reason
it was appointed by *Sultan Ibrahim* for the Rendezvous
of his Fleet in the Enterprize upon *Candia*. 6. *Castle Tornese*,
a small Town on the West Side of the *Morea*,
near Cape *Tornese* *Castle Tornese*,
between the Gulphs of *Arcadia* and *Patras*,
about three Miles from the Coast: It is advantageously
situated on an Eminence in a pleasant Country. 7. *Belvidere*,
which gives Name to the Dutchy, the *Elis* of the Antients,
is a large Town situate on the River *Peneus*,
fifteen Miles to the Eastward of the *Ionian* Sea,
and about ten to the Northward of *Castle Tornese*,
and was named by the Greeks *Calloscopium*,
and by the Italians *Belvidere*, on account of its
agreeable

Arcadia. agreeable Situation. 8. *Arcadia*, formerly *Cyparissa*, once a considerable City on the Western Coast of the *Morea*, is not remarkable for any Thing at present, but giving its Name to a large Bay. 9. *Langanico*, formerly *Olympia*, situate on the River *Alpheus*, not far from the Place where it discharges it self into the Gulph of *Arcadia*, about fifty Miles to the Southward of *Patras*. It was famous antiently for the Games instituted by *Hercules*, and celebrated every fifth Year in the adjacent Fields, where the young Nobility of *Greece* contended for the Prize, and esteem'd a Victory here almost equal to one obtain'd in War. And from hence came the Computation of Time by *Olympiads*.

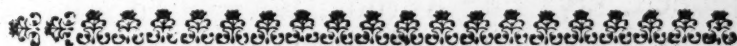
Clarenza.
Patras.

In the Dutchy of *Claranza* the chief Towns are, 1. *Patras*, situate on a Hill half a Mile from the Sea, over against the Island of *Cefalonia*, and about ten Miles to the Southward of the Straits at the entrance of the Gulph of *Lepanto*. *Augustus Cæsar* bringing his Fleet into this Harbour conferr'd many Priveleges on the Place, and commanded the Inhabitants of the Neighbouring Towns to remove thither, giving it the Name of *Colonia Augusta Arva Patrensis*. It is still a Place of some Trade, and an Archbishop's See. The Castle stands upon the highest Point of the Hill, having a descent every way into a fruitful Valley, well planted with Oranges, Limons, and Citrons; taken Notice of by Travellers for their delicious Flavour: This City gives Name to the Sea which flows between the *Morea* and the Island of *Cephalonia*. 2. *Clarenza* or *Chia-renza*, which gives Name to the Dutchy, the antient *Cylene*, the Country of *Mercury*, from whence he was surnamed *Cylenius*; at present
a heap

Clarenza.

a heap of Ruins ; such vast Masses of Wall, says Sir George Wheeler, there are turn'd upside down and joined together with so hard a Cement, that they are not much broken, and so large that nothing but Gunpowder or an Earthquake could have removed them from their Foundation ; the Port also is now fill'd up with Sand. 3. *Caminitza*, a little Town upon the River *Evenus*, about twelve Miles South of *Patras*, supposed to be the antient *Olenus*, at present a Bishops See under the Archbishop of *Patras*.

I proceed now to enquire into the state of the Islands under the Dominion of the *Turk*, in the *Archipelago* and *Levant* Seas.



C H A P. XI.

Treats of the Island of Candia.

C A N D I A, antiently *Crete*, called also *He-*
catompolis from its hundred Cities, is si-
 tuate in the *Mediterranean*, and extending
 from the 35th. to the 36th. Degree of North
 Latitude, and from the 23d. to the 27th. De-
 gree of Longitude, reckoning from the Me-
 ridian of *London*, being about sixty Miles in
 breadth from North to South, and upwards of
 two hundred in length from East to West ;
 it hath the *Archipelago* on the North, the *Mo-*
rea to the North-west, and *Asia Minor* on the
 North-east : There are no considerable Rivers
 in this Island, tho' there are many little
 Streams

Candia,
Olim
Crete its
 Situation.
 and Ex-
 tent.

Rivers.

Mount
Ida.

Streams, of which *Lethe* is one of the largest; *Gortyna*, once the Capital of the Island, was situate upon it: As to Mountains, the famous Mount *Ida* covers great Part of the middle of the Island; but whatever fine things the Greek Poets or Historians may have said of it, there are scarce any Trees or Herbage to be found upon this Hill, it is only a huge barren Rock without any agreeable Landships, pleasant Grottos, Fountains or Rivulets, except one poor Well which serves to keep the half starved Cattle that brouze upon the Shrubs from perishing: On whatever Side we turned our Eyes, says *Monf. Tournesfort* (who was lately a simpling on Mount *Ida*) we saw nothing but Quagmires and deep Abysses covered with Snow, except the Sea which we discovered at a distance both on the South and North: When we came to the Foot of the Mountain, indeed, says our Author, we enter'd a large open Valley planted with Orange Trees, Olives, Pomgranates, Mulberries, Cypress, Wallnuts, Myrtles, Bays and all kinds of Fruit, where the Villages stand thick, and their Waters are admirable. The chief Towns of the Island are 1. *Candia* or *Matium*, antiently *Crete*, the Capital of the Island, and an Archbishops See, situate almost in the middle, of the North Side of it, in a Plain at the Foot of a Mountain: The Harbour, which was once a very good one, Travellers who have lately visited the Island tell us, is now choaked up, and can admit of no Vessels larger than Boats; Ships of Burthen lye under the Isle of *Dia*; almost opposite to the Town: *Candia*, says *Tournesfort*, is now but the Carcase of a large City, well Peopled when under the Dominion of the *Venetians*, of a flourishing Trade,

Candia
City.

Trade, and remarkable for its Strength, but at present little better than a Desert except the Market Place, and some few of the Principal Streets, the rest are but Rubbish, and have remained so ever since the last Siege, which was the most obstinate that has happen'd within the Memory of Man, and of more than twice the Duration of the Siege of *Troy*. the *Turks* invested it in the beginning of the Year 1645. and after several fierce Attacks, in which they lost great numbers of their Troops, they were obliged to remove to a greater distance. They continued the Blockade of the Place however to the Year 1667. exercising the Garrison with perpetual Alarms, and intercepting their Provisions, and then renewed their Attacks again: But the *Turks* not being strong enough at Sea to block up all the Avenues, fresh Supplies were continually thrown into the Place; so that the Garrison held out till the latter end of *September* 1669. and surrender'd at last upon Honourable Terms, after they had been storm'd six and fifty times. The *Venetians* lost upwards of thirty thousand Men; and the *Turks* above an hundred and eighty thousand, during the Siege. The City was almost entirely demolish'd; The Bells and Ornaments of their Churches and Houses were carried off by the Besieged; and scarce ten *Venetians* remain'd in the Place when the *Turks* took Possession of it.

2. *Canea*, the antient *Cydon*, the second *Canea*. Town in the Island, is a Sea Port, near an hundred Miles to the Westward of *Candia*. The Body of the Place makes a good Appearance.

The Present State of

ance. Its Walls are fac'd with Stone, and there is one Gate to the Landward. The Port is expos'd to the North Wind, but otherwise would be a pretty good one, if it was taken Care of. There is still to be seen the Ruins of a noble Arsenal, towards the further End of the Bason, which was built by the *Venetians*. All that remains of it are the Arches of the Work-Houses, where they fitted up their Gallies. The *Turks* here, as at *Candia*, and indeed every where else, neglect the Repairs both of the Walls and publick Buildings, and even the Castle is entirely ruin'd, possibly relying upon their superiour Force, they don't think it worth while to lay out their Time and Money in repairing their Fortifications; and there may be this further Advantage of their lying in a defenceless Condition, that if they should happen to be surpriz'd they would be the more easily retaken: But though this may be a Rule with them, in their Frontier Places which lye next the *Venetians*, they are forc'd to keep their Towns in better Repair, which lie next the Emperor's Dominions in *Hungary*, for the Imperialists seem to be as much superiour to the *Turks* in the Field, as they are to the *Venetians*.

Retimo.

3. *Retimo*, situate upon the same Northern Coast of the Island, almost in the Midway between *Candia*, and *Canea*. It had a tolerable Harbour, and a Citadel built for the Security of it, but the Walls of the Town, says *Tournefort*, are fitter to enclose a Park, than to defend a Town, and the Port being utterly neglected is now choak'd up. 4. *Spina Longa*, said to have a good Port and Castle for its Defence,

Defence, towards the North East part of the Island.

The Architecture of the private Houses in the largest Towns of the Island is but indifferent : They have usually two Floors, and terras'd Roofs, but instead of a Stair Case, they ascend from one Floor to another by a Ladder, but there are no where better Materials for Building. They make use of White Marble in building Cottages in their Villages, only because that Stone is more easily come at than any other, but as they seldom give themselves much Trouble in hewing or polishing it, they plaister over the best Marble to make the Walls appear White and Smooth, and seldom have more than one Floor in their Country Tenements. Instead of Windows they leave a little Opening in the Roof, to let in the Light. But in speaking of the Towns and Buildings of *Candia*, we must not forget *Gortyna*, once the Capital of the Island, whose Ruins are still magnificent. It was situated upon the River *Lether*, about six Miles to the southward of *Mount Ida*, at the Foot of some low Hills, as you enter the Plain of *Messaria*, the most fertile of the whole Island, it is impossible, says *Tournefort*, to look upon these Ruins without Concern. They plough, sow, and feed their Cattle among the Wrecks of a prodigious Quantity of Marble, Jasper, and Granite Stone, exquisitely wrought. Here is part of one of the City Gates still remaining, with a multitude of Pedestals rang'd two and two in parallel Lines, which supported the Columns in the Frontispiece of some Temple, with abundance of fine Capitals and Archi-

Buildings.

Gortyna.

traves; but the *Turks* have carried many of them to patch up very indifferent Buildings, particularly at a Village about two Musket Shots from the Place, are set up two fine antique Columns at a Garden Gate, with a poor Hurdle between them. At the North-West End of the Ruins are seen the Remains of the Metropolitan Church, and of a Monastery near it. And not far from thence, the Residue of an Aqueduct, the Arch whereof is between six and seven Feet high; and it seems there are yet Medals extant of *Gortyna*, struck with the Heads of *Germanicus*, *Caligula*, *Trajan*, and *Adrian*.

A La-
byrinth.

Three Miles from *Gortyna*, under a little Hill at the Foot of Mount *Ida* there is a subterranean Passage, or *Labyrinth*, which by a thousand Intricacies and Windings, without the least appearance of Regularity, runs quite through the Hill: The Entrance into it is by a natural Opening seven or eight Paces broad, but so low that it can't be pass'd without stooping in some Places: The Floor is very rugged and uneven, but the Roof flat, made by Beds of Stone laid Horizontally: The principal Alley, which is not so difficult to pass as the rest, is in length about twelve hundred Paces, and reaches to the end of the *Labyrinth*, which terminates in two large beautiful Apartments, where People rest themselves, who have the Curiosity to venture so far: The most dangerous Part of the great Alley is about thirty Paces from the Mouth of it; if a Man strikes into any other Path he is immediately bewilder'd among a thousand Turnings and Windings, from whence it is almost

most impossible to find his way out again : Travellers therefore always provide themselves with Guides and Torches : *Tournefort* says, the Guides led him, and his Company, through the middle Alley ; that they posted one of their People at the Mouth of the Cavern to call help from the next Towns in case they should not return in time, and at every turning they pasted up scrolls of Paper number'd ; the Guides also scatter'd Staw on the Ground that they might be the better enabled to trace their way back again, and with these Precautions they arriv'd at the two Rooms at the further end ; which were almost round, cut out of the Rock, and about four Fathom wide : Here they discover'd several Inscriptions and Dates of Years cut in the Stone by those who had been there before : And among these, Mr. *Tournefort* says, he met with some which confirm'd him in his Opinion of the Vegetation of Stones, for the Engravings which had been made instead of being hollow and concave, as they were at first, were become convex, and stood up like Basso Relievo : The Matter of them, he observ'd, was White, tho' the Stone they issued from was Greyish. This Basso Relievo (as he calls it) he imagins to be a kind of Callosity form'd by the nutritious Juice of the Stone, extravasated by little and little into the Channellings made by the Graver. After a thorough Examination of the Structure of this *Labyrinth*, Mr. *Tournefort* and his Company were all of Opinion it could not have been a Quarry, as *Belonius* and some other Moderns have suggested, out of which the
Towns

Towns of *Gortyna* and *Gnoſſus* were built : For, ſays our Author, is it likely they would go for Stones above a thouſand Paces deep? neither is it to be conceiv'd how they ſhould draw them through ſo ſtrait a Place as ſome Part of the Paſſage is, where our Travellers were forc'd to go on all four for an hundred Paces together : He thinks it much more probable therefore that this *Labyrinth* is a natural Cavity enlarg'd, and reduc'd into better Order than it was originally by ſome curious People who had a fancy to try what they could make of it ; and the Reason why they did not meddle with that narrow Neck above mention'd, might be to let Poſterity know how the reſt was naturally form'd ; for beyond that Place the Alley is as beautiful as on this ſide of it. The whole Cavern is extremely dry, not the leaſt Water, or Moiſture to be diſcern'd about it, and many Rocks there are in the Iſland, which have their Caverns and Openings, ſuch our Author thinks as theſe originally were. He does not however imagine this to be the *Labyrinth* the Antients mention in this Iſland, for that was made after the Model of the *Egyptian Labyrinth*, one of the fineſt Fabricks in the World.

Perſons
of the
Natives.

As to the preſent Inhabitants of this Iſland, they conſiſt of *Greeks*, *Armenians*, *Turks*, and *Jews*, of which the *Greeks* are moſt numerous, but the *Turk* is the Sovereign. The Natives are generally tall perſonable Men, vigorous and Robuſt, and exerciſe themſelves in Hunting, Hawking, and Shooting with the Bow, for the laſt of which the Inhabitants have been long famous. As for their Morals, both ſacred and

and prophane Writers have born very hard upon them. The Impurity of their Amours, their Laziness and Want of Truth and Probity, seem to have been very notorious : But Mr. *Tournefort* is of Opinion, the present Generation is not so bad. There are not, he assures us, any Robbers, Cut-throats or Beggars, to be found in the Island at present.

The Habit of the *Turks* is the same here as in other Parts of *Europe*. The *Greek* Peasants wear a Red Leather Cap, a Pair of Blue Callico Drawers and Vest, and are usually very neat about the Feet, having Red Leathern Slippers or Buskins. The Women have also their Vest and Drawers much of the same Make, and a Veil thrown over all when they appear abroad ; but the *Jewish* Women in *Candia* our Author admires much. People of Condition here keep beautiful *Barbary* Horses in their Stables, those of the Island are a small Sort, but very useful in climbing their Rocks, they tread sure and firm upon the most frightful Precipices and Descents, 'tis said, if you give them their Heads ; if they fall, 'tis by the Rider's holding too strait a Rein. When I happen'd to be upon the Edge of a Precipice therefore, says *Tournefort*, instead of pretending to regulate my Horse's Motions, I shut my Eyes while I was out of Danger.

As to other Animals, they have Oxen, Sheep, Hogs, Hares, Rabbits, Poultry, Pidgeons, Woodcocks, Wheatears, &c, but no Deer or wild Beasts whatever.

The Country also produces Corn, Wine, Oil, Silk, Wool, Honey, Wax, and Ladanum, and some Cotton. Their Wheat is good, and

and yet their Bread is scarce eatable, being only thin Dough Cakes. Their Wines, both Red and White, are exquisitely good. The Wines of this Country, says our Author, have just Tartness enough to qualify their Sweetness, and those who have once tasted them, must despise all other Wine. *Jupiter* never drank any other Nectar, when he was King of the Island.

I shall conclude the Description of *Candy* with the Account Mr. *Tournefort* gives us of the Country about *Canea*. You see, says that Author, Groves of Olive Trees, diversified with pleasant Fields, Vineyards, Gardens, and Chrystal Streams, shaded with Myrtle and Laurel. The Governor's Garden is a little Wood of Orange Trees, Lemons, and Cedars, intermix'd with Plumbs, Pears, and Cherries, neither regularly planted, or prun'd and look'd after as they ought to be, and notwithstanding they are burthen'd with dead or superfluous Branches, yet do they put forth their Blossoms with Profusion. Every Man is content with what he finds in his Garden, as Nature produces it, without Care or Pains; but we are not to think that the whole Island thus abounds in delicious Fruits. More than one half of it is taken up with barren rocky Mountains, which produce nothing that afford either Delight or Food.

CHAP. XI.

Treats of the Islands of Cyprus and Rhodes.

THE Island of *Cyprus* is situate in the most Easterly part of the *Levant* between the 34th and 36th Degrees of North Latitude, sixty miles South of the Coast of *Caramania* or *Cilicia*, thirty West, of the Coast of *Syria*, and about three hundred miles to the Eastward of *Candia*, and is suppos'd to have obtain'd the Name of *Cyprus*, from the great Number of *Cypress* Trees, which flourish here. The Island stretches from the South West, to the North East, being about an hundred and fifty miles in Length, and seventy in Breadth in the broadest part, but much wider on the South West, than on the North East. The chief Towns whereof are, 1. *Nicosia*, the Capital of the Island, being at present the Seat of the *Beglerbeg* or Viceroy, and formerly the Residence of their Kings. It stands near the middle of the Country, and is about three miles in circumference, but much fallen to decay since it has been in the power of the *Turks*. The Cathedral which went by the name of *St. Sophia* is converted into a *Turkish Mosque*; there are however three or four *Greek Churches* in the place, and it is still an Arch Bishop's See, who has 3 Suffragans under him, *viz.* The Bishops of *Batto*, *Larnexa* and *Cerenes*. The *Latins* and *Armenians* have also their several Churches, here. 2. *Famagusta*, antiently *Salamis*, a port Town on the East part of the Island, almost over against *Tripoli* in *Syria*, once a good Harbour,

Cyprus Island, the Situation

Extent:

Nicosia City

Famagusta

*Baffo**Salines**Lymisso**Mount O.
lympus.*

Produce

and a place of Strength, but Vessels of any Burthen cannot enter it at present. 3. *Paphos* or *Baffo*, the ancient *Paphia*, situate at the West end of the Island. 4. *Serines*, on the North. 5. *Salines* or *Larneca* which stands on the South side of the Island, not far from *Cape de Gate*: and 6. *Lymisso* or *Amathus* to the South, being now esteem'd the best Port in *Cyprus*. The most remarkable Mountain here, is call'd *Olympus*, about 18 Leagues in Circumference, and well planted with Trees. As for Rivers there are none, but what are made by the Rains, which failing them for almost Thirty Years together, in the time of *Constantine* the Great, 'tis said the Inhabitants were oblig'd to remove to other Countries. The Air of this Country is for the most part hot and dry, and not very Healthful; the Soil however produces Corn, Wine, Oil, Cotton, Wool, Salt, and some Silk, their best Wine grows at the Foot of *Mount Olympus*, and they have not only enough for their own use, but serve the Neighbouring Countries with it, and they have great plenty of Flesh, Fish and Fowl, there is also a pretty considerable Trade drove here. The *Europeans* have their Consuls and Factors in the Island, particularly the *Turky Company of England*. Whilst *Cyprus* was under the Dominion of the *Christians*, it was well peopled, having no less than eight hundred or a thousand Villages in it, their Towns also made a good appearance, but as the *Turks* bring Ruin and desolation with them wherever they come, it is now so thinly inhabited, that half the Lands lye uncultivated, and the noble Buildings the *Venetians* erected when they were Masters of it, are most of them demolish'd, the present

sent Inhabitants are *Turks*, *Jews*, *Greeks*, *Armenians*, *Maronites*, and some few *Latins*, the *Greek Christians* are most numerous, many of their best Churches were taken from them when the *Turks* conquer'd the Island, and turn'd into Mosques, the People are very heavily tax'd and rigorously us'd by their *Mahometan* Masters, which occasions many of them to Apostatize, and outwardly at least embrace the *Turkish* Faith, especially the loose and profligate who can find no advantage in professing a Religion, which is attended with so much Reproach and Oppression as *Christianity* is here.

There are several kinds of Earth here fit for the Painters use, particularly Red, Yellow, and Black, they are said also to have a Stone or Mineral of which the Antients made a kind of Thread, which wou'd not consume in the Fire, and the Linnen made of it, was clean'd and purify'd by burning: There have been some pretty Experiments of this kind, of a modern date, but if it have the durable-ness of Stone or Iron, probably it wants the softness of other Linnen, and will scarce ever be introduc'd in the room of it; but one great inconvenience, not yet mention'd, which *Cyprus* is subject to, is those swarms of *Locusts* which visit them in the hot Season, appearing like Clouds at a little distance, and were they not driven into the Sea, by a North Wind which happens about that time, wou'd devour all the Fruits of the Earth.

This Island was antiently consecrated to *Venus*, from thence call'd *Venus Cypria* and *Dea Cypri*, and the Natives are charg'd with being a loose lascivious People, suitable to the Goddess they ador'd, insomuch that their

Women wou'd prostitute themselves to any Foreigners who visited their Shores, and what cou'd be expected better from a Generation who look'd upon the gratifying their Inclinations to be an act of Religion: This Country has however produc'd some considerable Poets and Philosophers, and the Apostle *Barnabas* also was a Native of this Island, who with *St. Paul* first planted *Christianity* amongst them, and their Arch Bishop on this account was made independant of the See of *Antioch*, to which all the rest of the Eastern Bishops were formerly subject.

Summary
of their
History

This Island, like most others, was at first govern'd by several petty Sovereigns or Heads of Families, who were afterwards brought under the Dominion of the *Egyptians*, and next of the *Phœnicians* their Neighbours; at least each of these Nations had their Colonies here upon the Sea Coast, and kept the inland Natives in subjection to them: *Cyrus* the *Persian* Emperor afterwards invaded the Island, which he found under the Dominion of nine several Sovereigns, whom he suffer'd after his Conquest to retain the Name and Authority of Kings, but oblig'd them to pay him an annual Tribute. *Alexander* the Great, next made a Conquest of it, and in the Division of his Empire it fell to the share of *Ptolemy* King of *Egypt*, under whose Successors it remain'd till the *Romans* casting an Eye on the Wealth of the Country, without any colour for invading it, sent *Porcius Cato* to reduce it under their Power, which he effected, bringing back with him to *Rome* the Spoils of the Island, which amounted to seven thousand Talents: The *Saracens* afterwards plunder'd it, but it return'd to the obedience of

of the *Greek* Emperors again, to whom it fell on the Division of the Empire. About the Year 1191. *Richard* the 1st, King of *England*, putting in here for fresh Water in his Voyage to the Holy-land, met with a very unhospitable reception, whereupon he subdued the Island, and transferr'd his right to it, to *Guy Lusignan* the Titular King of *Jerusalem*, in whose Family it remain'd till the Year fourteen hundred twenty three; when the *Sultan* of *Egypt* invaded the Island, taking *John* the King Prisoner, whom he admitted to Ransom for a great sum of Money, and permitted him to enjoy his Kingdom again, under a Tribute of forty thousand Crowns per An. and about the Year 1473, one of these tributary Princes made the Senate of *Venice* his Heir, who held it about an hundred Years, under the like Tribute. When *Selimis* the *Turkish* Emperor, as Sovereign of *Egypt*, claim'd a Title to *Cyprus*, and his *Grand Vizier Mustapha*, setting down before the City of *Famagusta*, then the strongest Town in the Island, oblig'd the Governor Signior *Brigandino* to surrender upon honourable Terms in the Year 1570. But the Perfidious *Turk* having taken possession of the Place, barbarously murder'd the principal Inhabitants in cold Blood, and the Governor who had bravely defended the place to the last extremity he order'd to be flead alive and hang'd up at the Yard arm of his Ship, and having afterwards reduc'd the City of *Nicosia*, all the other Towns in the Island surrender'd at discretion; the principal Inhabitants being cut off, the Peasants and Artificers were permitted to follow their several Religions and Professions paying such a Tribute as the *Sultan* thought

thought fit to impose on them: but 'tis reported of a *Cyprian* Lady, whom the *Grand Vizier* had sent as a present to his Master, with two large Ships loaded with the Plunder of the Island, that the Lady to avoid the Embraces of the *Sultan*, found means to blow up one of the Ships, and thereby destroy'd herself and all the People in both the Vessels, which seems to be applauded by all our Historians as a very heroic Action: but if all the Mariners and Passengers perish'd, it must be very difficult methinks to know how the Accident happen'd; and were the Story true, the Lady seems to have rated her Virginity a little too high, to think that the Destruction of some hundreds of Souls was not Equivalent to the loss of it, and after all, her Ladyship's Chastity might have been as well secur'd in the *Grand Segnior's* Harem as in a Cloyster, for he cannot be suppos'd to know a tenth Part of the Beauties there, and they are pretty securely guarded from the Violence of others in his Place.

Rhodes Situation and extent.

The most considerable Island in the *Mediterranean*, next to *Candia* and *Cyprus*, is *Rhodes*, situate between the 36th and 37th Degrees of Northern Latitude, about sixty Miles North East of the Island of *Candia*; and two hundred and fifty to the Westward of *Cyprus*, and not more than twenty South West of the Continent of *Asia minor*: It is about fifty Miles in length from North to South, and half as much in breadth, or rather less. It has formerly gone under the Names of *Asteria*, *Ethraea*, *Corymbia*, and many others; as for the Name of *Rhodes*, some are of Opinion that it was so call'd by the *Grecians* from the abundance of Roses the Soil produces, *Rhodes* in that Language

Name.

Language signifying a Rose. While the Poets feign it receiv'd this name from *Rhoda*, one of the Daughters of *Apollo* by *Venus*. The chief Towns are, 1. *Rhodes*, situate on the North East Part of the Island, having a tollerable good Harbour, and as some say three Harbours, but two of them will receive only very small Vessels: The City stands part of it on a Plain, and part on the rising of a Hill, and is three Miles in Circumference, the Streets broad, straight and well pav'd, and the largest is pav'd in the middle with Marble from one end to the other. In this Street are still to be seen the Apartments of the Knights of *St. John of Jerusalem*, and the Palace of the Grand Master, but very much decay'd; for as the *Turks* did not demolish them upon their taking the Place; so neither will they do any thing towards the repairing of the most beautiful Buildings whatever: The Great Master's Palace is seated on the highest part of the Hill, now converted into a Prison for the *Chams* of *Tartary*, whom the Grand Signor banishes hither when he deposes them, and he has almost always one of the Royal Family of that Prince here to set up against him if he disputes his Orders: The Church of *St. John*, which adjoins to that Palace, is now a Mosque: The City is defended by three Walls, and as many Ditches, and esteemed one of the strongest Fortresses in the *Sultan's* Dominions: The Inhabitants consist of *Turks*, *Jews*, and *Christians*, but the *Christians* have only Shops within the Walls, and are oblig'd to have their Dwellings without the City, whither they retire every Night. *Lindus* and *Camirus* were antiently considerable Towns in the Island; but I don't find there

Rhodes
City.

The Pri-
son of the
Tartar
Princes.

there are any worth Observation at present, except *Rhodes*.

The Air of this Island is very healthful, and the Country exceeding pleasant, cloathed with Trees and Herbage always green, and a Day scarce ever happens, 'tis said, wherein the Sun does not shine upon them; their Wines are much admired, and the Country affords such Plenty of all Things besides, which can render Life agreeable, that it gave occasion to the Fiction of Golden Showers. Indeed they do not abound in Corn, but then they are well supply'd with it from the Neighbouring Continent of *Natolia*. At the Mouth of the Harbour of *Rhodes*, which is fifty Fathoms wide, 'tis said, stood that great *Colossus* of Brass, esteem'd one of the Wonders of the World; one Foot plac'd on one Side of the Harbour, and the other upon the other, so that Ships pass'd in between the Legs of it: The Face of the *Colossus* represented the Sun, to whom this Image was dedicated; the height of it was seventy Cubits, and every Part proportionable, the Thumb being as thick as a Man could grasp in his Arms, and every Finger of the size of an ordinary Statue, and it carried in one Hand a Light-house for the Direction of Vessels into the Harbour: This prodigious Statue was thrown down by an Earthquake, fifty or threescore Years after it was erected, and lay there till the *Saracens* made themselves Masters of *Rhodes*, who having beaten it to Pieces, fourteen hundred Years after the making of it, sold it to a *Few* that transported it to *Egypt*, and there loaded nine hundred Camels with the Brass. *Chares* of *Lyndus*, a Town in the Isle of *Rhodes*, is reported to have

The *Colossus* of the Sun.

have been the Statuary who framed this mighty Image, which he was twelve Years in making. But after all these Particulars; and tho' it is said to have remain'd fourteen or fifteen hundred Years entire, Part of which time *Rhodes* was a University whither the *Romans* sent their young Gentlemen for Education, I find it doubted by some of our Moderns whether there ever was such a Statue as the *Colossus* above mention'd, and indeed the extravagant Dimensions ascrib'd to it, would tempt the most credulous to doubt the truth of this Relation, were it not mention'd by so many Writers of Reputation, and at a time when Learning was at the height, and there were so many ingenious Men among the *Greeks* and *Romans*, who would infallibly have contradicted the Story if it had been altogether a Fiction; what I am inclin'd therefore to believe of this *Colossus* is, That there was at *Rhodes* an Image dedicated to the Sun of a prodigious size and dimensions, but that from some hyperbolical or figurative Expressions us'd by some Writers, which others have taken to be literally true, the Dimensions have been considerably magnify'd beyond the real size.

There is another Story of a monstrous Dragon in this Island, kill'd by one of the Knights Dragon. of *Rhodes*, which I shou'd not have thought worth mentioning, if some modern Writers, particularly *Du Mont*, did not seem to give credit to it. There is, say they, set over the Water gate of *Rhodes*, the Head of a Dragon which was thirty three Feet long, and wasted all the Country, till it was kill'd by *Deodate de Gozon*, a *Frenchman*, one of the Knights of *St. John*: The Head of it, they tell us, re-

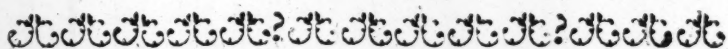
sembled that of a Hog, but was much larger, and the Teeth sharp like those of a Fish, that it had two little Wings on its Back like those of a Dolphin, and its Claws and Tail were like a Lizard's: The Knights of St. *John* attack'd it frequently, but the Scales being Proof against their Arms, it destroy'd so many of them, that the Grand Master forbid their attacking of it any more. However, *Gozon*, by the Assistance of a couple of Dogs, afterwards destroy'd the Monster: I shall not amuse the Reader with every Circumstance of this pretended Combat, because I am pretty well convinc'd, it ought to be rank'd with that of St. *George* and the Dragon, and others of the like Stamp. If they had not clap'd a pair of Wings upon the Monster's Back, the Description given of it, might have inclin'd us to have taken it for a Crocodile, and as *Egypt* is not very far distant, the Story would then have carried some Probability with it; but the Wings spoil all, especially when they liken them to those of a Dolphin's, which every one who hath seen that Fish, knows hath nothing like Wings about him, unless his Fins are mistaken for Wings; and indeed the flying Fish which the Dolphins pursue, and prey upon, have two Fins which resemble Wings, with which they will spring out of the Water, and fly near a Furlong, when they are wet, to avoid their Enemies, the Dolphins and Albecores. And it is merry enough to observe how our *Atlas* and those he transcribes from, have taken the Wings of the flying Fish and given them to the Dolphin; and then tell as that the Wings of their Dragon resemble those of the Dolphin.

Doctor

Do^r Heylin will have this Island to be first peopled by *Dodanim*, the Son of *Javan*, and Grand-Son of *Japhet*, whom the *Greeks*, he says, corruptly call'd *Rhodanim*, and that the Island was afterwards nam'd *Rhodes* from him. This Reverend Writer (from whom most of our Modern Historians have transcrib'd their Accounts of the first peopling of Nations) gives us as particular an Account of the planting almost every Nation by the Posterity of *Noah*, as if nothing was less intricate in History. What Authority the Do^r has besides the Resemblance of the Names of the respective Countries to some of *Noah*'s Descendants, does not appear to me, and some of these seem to be very much strain'd, and even alter'd to make them agree. Thus far indeed we must acknowledge that the Earth was planted by the Sons of *Noah*, because we have the Authority of the sacred Writings for it. But surely nothing is more obscure and uncertain, than the very Branch, from whence any People ought to derive their Pedigree; but however that be, the *Rhodians* so improv'd the Advantage of their Situation, that they became the most considerable maritime Power in the *Mediterranean*, and prescrib'd Laws for the Regulation of Navigation and Commerce, afterwards call'd the *Rhodian* Laws, by which maritime Causes were decided in all the Provinces of the *Roman* Empire. Being apprehensive of coming under the Dominion of the *Macedonians*, they enter'd into an Alliance with the *Romans*, whom they assisted against *Philip* the Father of *Perseus*, and afterwards against *Antiochus*, for which last Service the Provinces of *Lycia* and *Caria*, in the *Lesser Asia*, were conferr'd upon them. They re-

Summary
of their
History.

main'd so faithful to *Rome*, that when all the other Islands in the *Mediterranean* and *Egean Seas* revolted to *Mithridates*, King of *Pontus*, they still refused to submit to that Prince: But afterwards behaving themselves insolently towards the *Roman* State, they lost their Independency, and were made a Province of that Empire, continuing subject to it, at least to the *Grecian* Emperors, untill the Year 1124. when it was reduc'd by the State of *Venice*, but recover'd again by the Emperor *John Ducas* in the Year 1227. The *Turks* made a Conquest of it in the Year 1283; but the Knights of *St. John of Jerusalem*, being driven from the Holy Land, made themselves Masters of it about the Year 1308, where they resisted the whole *Turkish* Power for the Space of two hundred Years and upwards. It was however at length taken by *Solyman* the Magnificent, the Knights, after a brave Defence, retiring to *Malta*, and has ever since been under the *Ottoman* Dominion.



C H A P. XII.

Contains a Description of the Islands of Scarpanto, Stampalia, Coos, Samos, and Patmos.

Scarpanto. **S** *Scarpanto*, antiently call'd *Carpathus*, from whence the Seas about it obtain'd the Name of the *Carpathian Seas*, is situate between the Islands of *Candia* and *Rhodes*. It is about

about sixty Miles in Circumference, a Mountainous Rocky Soil, but has several good Quarries of Marble. The chief Town is of the same Name with the Island, and lies on the Western Coast of it, having a tolerable Harbour. It is chiefly inhabited by *Greek Christians*, but under the Dominion of the *Turk*.

Situation
and Ex-
tent.

To the Northward of *Scarpanto*, between thirty and forty Miles South West of *Natolia* lies the Island of *Stampalia*, antiently *Astypalæa*. It is about fifty Miles in Circumference, inhabited by *Greek Christians*, who have but one Town on the South Part of the Island, with a pretty good Harbour belonging to it.

Stampalia

Isola longo, or *Stanchio*, formerly *Coos*, lies to the North West of *Rhodes*, not twenty Miles distant from the South West Part of the Continent of *Natolia*, and about seventy Miles South of *Samos*, of a longish Figure, and about eighty Miles in Circumference. It has one large Town in it of the same Name with the Island, esteem'd a good Harbour, and defended by a Castle. The *Turkish* Gallies frequently lie here, and their Shipping touches here in their Passage from *Constantinople* to *Egypt*. This Island affords a pleasant Prospect as we approach it, being for the most part a fine level Country, but rising gradually into Hills towards the East, from whence there falls several little Rivulets into the Plain, which make it extremely fruitful. The Wines of *Coos* we find long since admired by the Gentlemen of a nice Taft at *Rome*. Here are also great plenty of Cypress and Turpentine Trees, and many other beautiful and medicinal Plants. Antiently there stood a Temple dedicated to *Esculapins* in this Island, and it was famous for being

Longo, Coos
or *Stanchio*.

being the Country of *Hipocrates*, *Ariston*, and several other eminent Physicians and Philosophers ; but particularly of *Apelles* the Painter, who drew that celebrated Picture of *Venus* rising naked out of the Sea, which being hung up in one of the principal Temples in the Island, was from thence convey'd to *Rome* and dedicated to *Cæsar*, as being the Mother of the *Julian* Family : and the *Coans*, 'tis said, on this Account, had a great Part of their annual Tribute remitted to them. The present Inhabitants are most of them *Greeks*, as in the other Islands, except the Garrison of the Town and Castle, who are *Turks*.

Samos.

The Island of *Samos* is situate over against *Ephesus*, not two Leagues from the Continent of *Asia*, in 37 Degrees odd Minutes North Latitude, fifty Miles to the Southward of *Smyrna*, being about thirty Miles in Length, and fifteen in Breadth. The Air of this Island is generally healthful, except in some low marshy Grounds ; and it is observ'd here, as in most other Islands of the *Levant*, that they seldom have any Rain, Thunder, or Tempestuous Weather, but in the Winter ; whereas in our Climate, we have most Thunder in Summer, and the heaviest Showers. A great Chain of Mountains runs through the Middle of the Island from East to West, formerly call'd *Ampelos*, being most of them of White Marble, but cover'd with a Strata of vegetable Earth, producing Trees and Plants, and full of fine Springs. The most considerable Stream, is that of *Metelinous*, which runs by *Juno's* Temple, and takes its Course Southward, falling into the Sea on the South Side of the Island. The Port of *Vati* on the North is much the best in the Country, being capacious

cious enough to receive a large Fleet. The Port of *Seitan* lies on the West part of the Island, and that of *Trigani* on the South, the last of which was the Port to the ancient City of *Samos*, but neither of these are so secure as *Vati*. *Junio*, and *Samia* the Sybil, are said to be Natives of this Island, as well as *Pythagoras* and *Polycrates*.

It is computed that the present Inhabitants of *Samos*, who are all *Greeks* except the *Cadi*, the *Aga*, and his Lieutenant, amount to twelve thousand Men. The *Turkish* Officers above mention'd, are chiefly concern'd in levying the *Grand Seignior's* Duties, for as to the Civil Government and Administration of Justice, the *Greeks* of the respective Towns and Villages are permitted to choose a Magistrate or Magistrates among themselves, according to the largeness of the place, who decide all Differences amongst them. The *Samians*, Travellers observe, live at their Ease, and are less tyranniz'd over than the *Christians* are in other Parts of *Turkey*. There are about two hundred Papa's or Priests here, and a much greater Number of *Monks*, who possess seven Monasteries. The Bishop of the Island, who is also Bishop of *Nicaria*, resides at *Cora*, the chief Town, whose Revenue is about two thousand Crowns *per Ann.* and the People seem to be in a great Measure under the Government, or Influence of the Ecclesiasticks. Besides the Monasteries above mention'd, there are four Nunneries, and above three hundred private Chapels in the Island.

The chief Towns are 1. *Cora* on the South Side of the Island, within two Miles of the Sea, adjoining to the Ruins of the ancient City of *Samos*, in a fertile pleasant Country, but

Cora
Town.

Vati.

Fruits
and
Plants.

Animals.

but not very healthful at present, on Account of the Waters stagnating in the Plain, which formerly discharg'd themselves into the Sea. The Town contains about six hundred Houses, but many of them uninhabited. 2. *Vati*, already mention'd, lies on the North Side of the Island, on the Descent of a Mountain, within a Mile of the Port, in which there are about three hundred Houses, and five or six Chapels, all very ill built, tho' this be one of the most considerable Places in the Island. Besides these there are several other large Villages, the chief whereof are *Paleocastro*, *Carlovassi*, *Castania*, *Maratrocampo*, *Fourni*, *Platano*, *Pyrgos*, and *Comaria*. This Island is incumber'd with Mountains, Rocks and Precipices, but the Plains are fruitful and pleasant, especially the Plain of *Cora*. The Mountains are cover'd with two Sorts of Pine Trees, the one a beautiful kind, which rise to a great Height, being fit for Masts of Ships, and yield abundance of Turpentine. The others are the common sort of Pines. They have also in the Island a sufficient Quantity of Wines, Olives, Pomegranates, Mulberry Trees, Figs, Corn, Honey, Wax, Scammony, Apples, Rose Trees, &c. Their Muscadine Wine is much admir'd by Travellers, and their Silk is fine. They have considerable Herds of Cattle, Oxen, Sheep, Goats, Deer, Wild Hogs, Hares, Partridges, and other Game in great Plenty. The Mules and Horses of the Island are serviceable, but not admir'd for their Beauty. Their Wool is so good, that the *French* export some every Year from thence. And from *Turky*, I find it is, that the *French* procure great Part of the Wool they work, and therefore stand less in need of *English* Wool
on

on that Account than formerly. There are some Iron Mines in *Samos*. The Emeri Stone also is found here, and Oker is common about *Vati*, which takes a fine Yellow, if put into the Fire; and 'tis said there is good Jasper near *Platano*, but what the Mountains chiefly afford is White Marble, as has been observ'd already. For the Comfort of Wine Bibbers, Mr. *Tournefort* relates, that he met with a Monk in this Island, an hundred and twenty Years old, who had never drank any other Liquor than Wine and Brandy.

As to the Antiquities in this Island, though the City of *Samos* is entirely destroy'd, yet from the Ruins it may be discover'd, that it stood on the South Side of the Island, near the Sea, not far from the present Town of *Cora*.

Antiquities.

The North Part of the Town stood upon a Hill, and the other ran along the Sea Shore from Port *Tigani* (two Miles from *Cora*) to *Cape Juno*. *Tigani*, which is the Gally Port of the Antients, is in the Form of a half Moon, on the left Horn whereof, was the famous Jettee, which *Herodotus* reckons among the three Wonders of *Samos*, being twenty Fathom in Height, and carried above two hundred and fifty Paces into the Sea. From Port *Tigani* we ascend an Eminence, thick set with Marble Tomb Stones, but without either Sculpture or Inscription, and from this Place begins the Walls of the Upper Town, on the Declivity of a rugged Mountain, continuing the whole Length of it. These Walls from what is left seem to have been very magnificent, being ten or twelve Feet thick, with Marble Towers at proper distances. Monsieur *Tournefort* says, he saw nothing in the *Levant* to compare to them. The Brow of

Ruins of *Samos*.

the Mountain towards the South, which face the Sea, was cover'd with Buildings in Form of an Amphitheatre, and a little lower may still be discern'd the Place where the Theatre stood. Going down from the Theatre to the Sea, we see abundance of broken Pillars, either channell'd or in Pannels, lying in such order, as plainly intimate, they once supported some Temples or Portico's, and the like are seen in several other Parts of the Island. The City appears to have taken up in Breadth all that fine Plain, between *Cora* and the Sea, being upwards of two Miles, and to have extended as far as the River, which runs beyond the Ruins of *Juno's* Temple. Water was brought to the City from the Head of the River *Metelinous*, by a noble Aqueduct cut thro' a Mountain, being a Work of great Labour and Art. Five hundred Paces from the Sea, and about the same Distance from the River *Imbrasus*, towards *Cape Cora*, are the Ruins of *Juno's* Temple, the Protectress of *Samos*. *Strabo* calls it a great Temple, fill'd with Pictures and antique Ornaments, among which were the Loves of *Jupiter* and *Juno* represented so naturally, that *Origen* reproaches the *Gentiles* with it. There were also in the Court of the Temple three Colossus-like Statues, standing on the same Base, representing *Jupiter*, *Hercules*, and *Minerva*, which *Marc Anthony* carried to *Rome*.

*Patino, or
Patmos.*

The Isle of *Patino* or *Palmosa*, antiently *Patmos*, lies forty Miles South West of *Samos*, and is about twenty Miles in Circumference: If some of the Antients have made it much more, it is because they took in all the Turnings and Windings of the Shores. This is one of the barrenest Islands in all the Archipelago,

full

full of Rocks and Stony Mountains, without either Trees or Herbage on them, the highest whereof is that of *St. Elijah*. There are no Rivers, and scarce any Springs in the Island, but what are dry'd up in Summer. The Port

Ports.

la Scala, on the North Side of the Island, is one of the finest Harbours in the *Archipelago*; those of *Sapsila* and *Griçon*, to the Westward of it, are very good ones. Thus *Pathmos* is considerable for its Ports, but so infested with Pirates and Rovers, that the Inhabitants are forc'd to quit the Shores, and retire to the most inaccessible parts of their Mountains.

The Convent of *St. John's* is situate on a Precipice, about three Miles to the Southward of the Harbour of *la Scala*, and may very well pass for a Castle, being a strong Building, with several irregular Towers. The Chapel is small and ill painted, after the *Greek* Manner, but the Convent has a Revenue of six thousand Crowns *per Ann.* belonging to it, and their Church Plate is considerable; but what is most observable are two large Bells, which hang in the Gate-way, nothing of this kind being suffer'd by the *Turks* in many Parts of their Dominions, but it seems they have a particular Veneration for the Memory of *St. John*, and therefore allow the *Monks* of *Patmos* this Privilege. There are about an hundred *Monks* belonging to this Monastery, and about sixty of them generally resident, the rest of them are employ'd in manuring their Farms in the Neighbouring Islands.

Convent
of
St. John's.

The Building call'd the Hermitage of the Apocalypse, depending on the Convent of *St. John*, makes but a poor Appearance. It is situate on the Side of a Mountain, between the Convent and Port *la Scala*, the way to it

Hermi-
tage of
the Apo-
calypse.

rugged and narrow, cut through a Rock. The Chapel is not above eight or nine Paces long, and five broad. On the Right is St. *John's* Grotto, the Entrance whereof is about seven Feet high, with a square Pillar in the Middle. In the Roof they shew a Crack in the Rock, through which, according to Tradition, the Holy Ghost dictated the Revelations which St. *John* wrote, and indeed, according to the sacred Writings, St. *John* receiv'd his Revelations in this Island, in the Time of his Banishment, which happen'd in the Reign of *Domitian*, about the Year of Christ 95. but Authors I find are much divided about the Time of St. *John's* Continuance in the Island, for some hold that *Domitian* dying soon after his Banishment, he return'd to *Ephesus* in eighteen Months, others not till after five Years, and others again make it fifteen Years that St. *John* resided here. There are not above three hundred Men upon the Isle of *Patmos* at present, according to *Tournefort*, but to one Man, he says, there are at least twenty Women, who are beautiful enough, but disfigure themselves intolerably with Paint, by which however they endeavour to render themselves more desirable, and are ready to go along with any Strangers, that make them an offer of their Service. There are no *Turks* or *Latins* live in the Island, but the *Greek* Inhabitants are visited by an Officer annually, who collects the Poll-Tax, and other Duties, and the Civil Government is administered by two Magistrates, chosen from among themselves. The Bishop of *Samos* is usually reckon'd their Diocesan, but their *Papa's* frequently receive Ordination from other Bishops.

Inhabitants.

Govern-
ment.

The

The Inhabitants of *Patmos* have some Corn Produce. and Wine of their own growth, but import much more which they vend again to Foreigners. They have also great plenty of Partridges, Pidgeons, Quails, Snipes and other Game; and are in no want of Fish: but I don't find there are any Cattle upon the Island, and indeed there seems to be but very little for them to live on.



C H A P. XIII.

Treats of the Islands of *Nicaria*, *Claros*, *Lero*, *Scio*, *Mitylene*, or *Lesbos*, and *Tenedos*.

Sixteen or eighteen Miles to the Westward of *Samos* lyes the Island of *Nicaria*, *Nicaria.* formerly call'd *Icaria*, from *Icarus* the Son of *Dedalus*, who is said to have been drown'd in this Sea; while some derive the Name *Icaria* from the *Phynician* word *Icaure*, which signifies full of Fish: *Nicaria* is a long narrow Island, sixty Miles about, a Chain of rugged Mountains running thro' the middle of it from one end to the other; but they are covered with Wood, and supplied with good Springs; the Inhabitants chiefly live by the sale of their Pines, and Oak Timber, and Firewood which they carry to *Scio* and *Scala Nova*, and are most of them so very poor that they are not asham'd to beg in whatever Country they come; but their Poverty, 'tis said
is

The Present State of

is occasion'd more by their own Sloth, than the Barreness of the Country, which would bear Corn and Fruits if it was well manur'd ; their Bread is only half bak'd Dough Cakes without Leven, of which they make no more at a time than serves them from one Meal to another ; and the Character which Mr. *Tournefort* gives of the *Nicarians*, in short is, That they are a brutish savage Sort of People. This Island was not well peopled antiently, any more than it is at present : The two largest Villages have about a hundred Houses each, and there are not above a thousand Souls in the whole Island ; but they have this advantage, by Strangers not mixing with them, that their Language comes nearer the antient *Greek*, than it does in those Islands which have been more frequented.

Claros.
Lero.

The Island of *Calamo*, formerly *Claros*, and the Island of *Lero* or *Illeron*, lye to the South of *Patmos* ; but Travellers don't think them worth any particular Description.

Scio, the
Situation
and Ex-
tent of it.

The next considerable Island to the Northward of *Samos* is *Scio*, or *Chios*, call'd by the *Turks*, *Saki Sadaci* ; lying near the Coast of *Ionia*, about fourscore or an hundred Miles West of *Smyrna*, being upwards of an hundred in Circumference : It stretches North and South, and is narrow in the middle ; the Country is Rocky and Mountainous, without any Rivers or Springs, but what are dry'd up in a hot Summer, when *Turks*, *Jews*, and *Christians*, frequently go in Procession, to obtain Rain from Heaven : Nor is this Island much less subject to Earthquakes than *Smyrna*.

Scio City.

The City of *Scio*, the only one in the Island, is situate about the middle of the Eastern

Eastern Coast, on the edge of the Sea, and is better built than the Towns generally are in the *Levant*, having formerly been in the Hands of the *Genoese*, whom they endeavour to imitate; and have still some considerable *Genoese* Families amongst them: It is defended by an old Castle, built by the *Genoese*, which stands close to the Sea: A Wall with round Towers, and a Ditch surrounds the City: The Garrison consisting of about fourteen hundred Men. The Port of *Scio* is the Rendezvous of all Shipping going from *Constantinople* to *Syria*, and *Egypt*, or coming from thence; but is however an indifferent Harbour, the Entrance narrow and dangerous, on account of some Rocks which are just covered with Water: There is frequently a Squadron of *Turkish* Gallies in the Port: The Island is Populous, and contains about fifty or sixty Villages, besides little Farms or Plantations dispersed all over the Country; and Mr. *Tournefort* computes, that in the Year 1701, there might be about ten thousand *Turks*, three thousand *Latins*, and an hundred thousand *Greeks* in the Island. In the Year 1694, the *Venetians* made themselves Masters of this Island in five Days, but the next Year quitted it as easily to the *Turks*; whereupon the *Turks* enter'd it as a conquer'd Country; but the *Greeks* had the Address to throw the whole blame of the Revolt upon the *Latins*, and the *Turks* hang'd up four of the most considerable *Latin* Inhabitants, they prohibited the *Latins* wearing Hats also, as they used to do here, obliging them to Shave themselves, and quit the *Genoese* Habit; they were order'd also, to light off their Horses

Number
of the
Inhabi-
tants.
Revoluti-
ons in
Scio.

or

The Present State of

on entering the City Gate, and respectfully to salute the meanest *Turk* they met.

The publick Exercise of the *Roman Catholick* Religion was allow'd here thro' the Intercession of the *French* King, but on pretence of the *Latins* being concern'd in the late Revolution, they were depriv'd of their Priveleges; Divine Service before was perform'd with the same Ceremonies as in the Pope's Territories; the Priests carried the Host to the Sick at Noon Day, the Procession of *Corpus Christi* was perform'd with the utmost Solemnity; the Clergy walking in their proper Habits under Canopies, and bearing Censers in their Hands, insomuch that the *Turks* used to call *Scio* little *Rome*: But the Cathedral of the *Latins* is now turned into a Mosque, with the Church of the *Dominicans*: The *Jesuits* Church is made an Inn of, and those of the *Capuchins* and *Recolects* pull'd down; The Latin Bishop was forc'd to fly to the *Morea*, and the Priests who remain'd behind were made subject to the Capitation Tax, but were exempted afterwards on the Application of the *French*.

The *Greek* Bishop remains in the same Circumstances he was before the Enterprize of the *Venetians*, having no less than three hundred Churches under him; and the Island is full of Chapels; their Monasteries and Nunneries also enjoy large Revenues; the most considerable Convent is that of *Nea-moni*, or the *New Solitude*, situate about five Miles from the City, which pays five hundred Crowns Capitation Tax annually to the *Turks*; there are in the House about an hundred and fifty *Greek* Monks, who eat together only on Sundays and Holidays, and provide for themselves

themselves the rest of the Week, the House allowing them only Bread, Wine, and Cheese; many of them however being Men of Substance, live very voluptuously. This Cloyster is so large, that it looks more like a Town than a Convent, and is endow'd with an eighth Part of the Revenue of the whole Island, and some say, much more, having no less than fifty thousand Crowns paid them in Money annually, besides what they receive by Gifts and Legacies continually; for not a Member of the Society but helps to enrich the Monastery, they pay down an hundred Crowns on their Admission, and at their Deaths give two thirds of what they are worth to the House; nor can their Relations enjoy the other third, without admitting themselves of the Society: The Convent stands on a little Hill in a very Solitary Place, surrounded by rugged disagreeable Mountains and Precipices; and indeed the Greek Monks constantly pitch upon such Situations for their Religious Houses, quite contrary to the Catholics, who make choice of the most desirable Situations they can meet with to build their Monasteries on. The Church of this Convent, however, is esteem'd one of the best in the *Levant*; The Painting indeed, as in the rest of the Greek Churches, is very barbarous, but the Columns and Chapiters are of Jasper, dug in this very Island, and *Pliny* observes, that Jasper was first discovered here.

Learning is in no Reputation in *Scio*, a profound Ignorance reigns over the whole Island, the Natives however, are reckon'd Men of Wit, which they don't fail to make use of in over-reaching those they deal with. Drunkenness is an ordinary Vice, and no People

Manners
of the
Chioss.

Their
Persons.

seem to be more given up to Pleasure ; on Sundays and Holydays in the Evening you will see both Men and Women dancing in a Ring, which they frequently continue till Morning, as well in the City as Villages, and they never refuse to admit a Stranger who desires to partake of the Diversion. It was an Observation of *Peter de la Valle*, a *Roman* Gentleman who travell'd hither, That he never saw such a mixture of Mirth and Slavery in any People : but others say, they are only Slaves in Name, there being no Part of *Turky* where the *Greeks* enjoy greater Liberties. The Natives are generally tall well-shap'd Men, but of no very agreeable Aspect, 'tis said, their Women however are reckon'd extreamly beautiful. *Thevenot*, says, In all his Travels he never met with Women so exquisitely handsome ; that their Habit contributes much to set off their Charms, being exceeding neat and pretty : but above all, their Vivacity, Wit, and good Humour, render them the most agreeable Women in the World ; but they are not altogether destitute of that Vanity which is inseparable from the Sex : He says, there is not much difference between the Manners of the *Chiots* and the *Genoese*, but that the former retain nothing of the *Italian* Jealousy ; The Women here enjoy their full Liberty, both in the City and Country, they spend their Time in Conversation or Play, in Singing or Gazing at their Doors and Windows, and a Stranger may stop and address himself to them without Offence ; they will entertain him, and laugh as freely as if they had been acquainted many Years : Even their Nuns, it seems, allow of great Liberties : I went, says

says Mr. *Thevenot*, into one of their Nunneries, where I saw both *Christians* and *Turks*, and having entered the Chambers of one of the Sisters, I found her kind even beyond the bounds of *Christian* Charity. These Nuns purchase a Chamber on their being admitted into the House; they go abroad when they please, and may leave the Convent if they think fit. Their usual Business is Embroidery in Gold, Silver, or Silk, in which the *Greeks* are very Skilful; the Flowers they work upon their Handkerchiefs and Purfes, are exceeding pretty.

In time of Peace, the whole Country is under the Government of a Cadi, or Civil Magistrate; but in War, a Bassa Commands the Forces; An *Aga* of the *Fanizaries* with an hundred and fifty Men of that Body, also reside here in time of Peace, and double that Number in time of War: There are three Degrees of *Greeks* in this Island who are differently tax'd, those of the first Rank pay ten Crowns a Head annually, the next three Crowns, and the meanest People pay two Crowns and a half per Head. They allow the *Greeks* to choose twelve of their own Number in the City, to regulate the other Taxes, and preside over the Community; and in each Village there are six chosen, who decide most of their Differences: It is very seldom they go before the Cadi.

This Country does not produce Corn enough for the use of the Inhabitants, but they import a great Quantity from the Coast of *Natolia*, and this is the Reason 'tis said, that the *Christians* can never maintain this Island, or any other in the *Archipelago* long against the *Turks*, unless they are in

Government.

Produce of the Country

Possession of the *Morea*, or the Island of *Candia*, from whence they may supply them with Provisions ; for the *Turk* need only prohibit Corn being imported into the Islands, and they must submit of course ; as *Sultan Bajazet* formerly did, and by that means reduc'd many of them. As to Wine, *Scio* has great plenty of it, *Oenepion* the Son of *Bacchus*, 'tis said, first taught the *Chiot*s the Culture of the Vine, and the first red Wine was made here : *Virgil* and *Horace* mention it as the best Wine in *Greece* ; and *Cæsar* regal'd his Friends with it in his Triumphs, and Sacrifices to *Jupiter* and the other Gods : *Athenæus* commends it as helping Digestion, and making those that drink of it grow Fat, and exceeding all other Wines in Taste. The Vineyards in most esteem are those of *Mesta*, from whence the Antients had their Nectar, this Quarter formerly going under the name of *Ariusa*. They plant their Vines here on the Hills, and the Vintage is in *August*, they let the Grapes lye in the Sun seven or eight Days to dry after gathering them, and having pressed them let the Liquor stand in Tubs in a close Cellar to work. With their black Grapes they mix some white, which smell like a Peach Kernel, when they make their best Wine.

Olives they have some in *Scio*, but their best Crops do not produce above two hundred Hogsheads of Oyl, and they make every Year about thirty thousand Pounds Weight of Silk, which is most of it us'd in the Island, in the Manufactures of Velvet or Damask, which are exported to *Natolia*, *Egypt* or *Barbary*, and with some of their Stuffs they mix Gold and Silver. Notwithstanding great part
of

of the Island is a Barren Rock, yet in some places there are abundance of Orange, Citron, ^{Fruits} Mulberry, Pomegranate, and Turpentine Trees; and here is the best Mastick in the World. The Lentisk or Mastick Tree spreads ^{Mastick Tree.} wide, and circular, and is ten or twelve feet high, the largest Trunks about a foot Diameter, and cover'd with a rugged greyish Bark, the Leaves are about an Inch long, half an Inch broad in the middle, and narrow at each end; from the juncture of the Leaves grow Flowers in bunches like Grapes, as the Fruit also does, and in each Berry is a white Kernel; the Tree blows in *May*, and the Fruit is ripe in Autumn, or near Winter: But what occasions so particular a Description of this Plant, and what renders it so very valuable, is the Gum which issues from it: They begin to make Incisions in this Tree the first of *August*, cutting the Bark of the Trunk crossways, but do not meddle with the Branches; next Day the Juice distils in small Tears, which by little and little form the Mastick Grains, which harden on the Ground, and are there swept up and sifted, but if it happen to Rain the Tears are all lost. The heighth of their Harvest is in the middle of *August*, they do indeed make other Incisions in *September*, but the Tree affords a much less Quantity of Mastick then: The *Grand Signior's* Officers have the Refusal of all the Mastick, the Husbandmen having no Property in the Trees, and but a small part of the Gum for his Labour; and either the Custom-house Officers receive it of the Peasants, or there comes an Aga from *Constantinople* on purpose, who sends to the respective Towns and Villages to bring in their Quota requir'd

requir'd by the Government, and those who happen not to have as much as is expected from them, are forc'd to borrow of their Neighbours: If they have any overplus, they must sell it to the Officers at an under rate, for if a Person be caught disposing of his Mastick elsewhere, he is sent to the Gallies; but so beneficial is this kind of Husbandry esteem'd to the Publick, that the Planters of the Lentisk Tree, who are *Greek Christians*, pay but half the Capitation Tax, and are suffer'd to wear White in their Turbants like the *Turks*; the Ladies of the *Seraglio* consume the greatest part of this Gum, chewing it by way of amusement to sweeten their Breath, or because it is reckon'd a preserver of the Teeth and Gums.

The Turpentine Tree grows here without culture on the borders of the Vineyards and by the High-way-side, it is about as tall as the Lentisk Tree, and hath a reddish Leaf, they wound the Trunk of these with a Hatchet between *July* and *October*, and the Turpentine runs down on flat Stones set under the Trees to receive it. this Liquor is an excellent natural Balsom and a sovereign Stomachick. But among their Fruits I had almost forgot to mention their Figgs, of which they make Brandy, and transport great Quantities to the Neighbouring Islands. The Partridges of this Island, are much taken notice of by Travellers, and may here be reckon'd tame Fowl, for every Village has a Servant, who leads a great many hundred Brace of them into the Fields in a Morning, and upon his Call they come together again in the Evening, and return to their respective Masters.

This

This Island has produc'd some great Men, particularly *Ion* the Tragick Poet, *Theopompus* the Historian, *Theocritus* the Sophist, and above all, *Homer* was a Native of this Country, as the *Chiots* pretend, and to this Day shew a place which they call his School, at the Foot of *Mount Epos* by the Sea side, about four Miles from the City of *Scio*. It is a flat Rock, wherein has been hewn a kind of round Basin, twenty Feet Diameter, the Brims of it made to sit on, and in the middle of it is a square Stone about three Foot high, and as many broad, where the Master was suppos'd to sit in the midst of his Pupils. But 'tis very uncertain whether *Homer* was a Native of *Scio*, for seven great Cities contended for the Honour of his Birth, which he seems industriously to have conceal'd, because perhaps the obscure place he was born at, cou'd derive no Honour to him; or rather, because he was not so considerable in his Day, or so vain to think it was material to the World, where he receiv'd his Breath. A little distance of time, when a Man's Infirmities are forgot, perhaps is as necessary towards acquiring the Reputation of a great Poet, as to form a compleat Heroe or a Saint; the World is generally so good to forget a Man's Failings when he is dead, their Enmity seems to be buried with him, they usually remember only the bright side of his Character, and what in his Life-time might be look'd on as Blemishes, may pass for Beauties when he lies in his Grave.

Mitylene, antiently *Lesbos*, is situate in 39 Degrees odd Minutes North Latitude, but a few Leagues to the Westward of *Elea*, in the lesser *Asia*: It is about fifty Miles in length, and

Great
Men
Natives
of this
Island.

Mitylene
or *Lesbos*,
the Situation
and
Extent.

Towns

Methymna

Great
Men Na-
tives of
the Island

and five and twenty broad; part of it is Mountainous and Barren, but there are many fruitful Plains which produce plenty of Corn. The chief Town is *Castro*, antiently *Mitylene*, situate on a Rocky Promontory in the North part of the Island, having two Ports belonging to it: the Town is not large or well built, but has a Castle with a strong Garrison for the Defence of the Island against Pyrates, who are very busy in these Seas; and there are above an hundred Villages in the Country, one of which is call'd *Eriffo*, suppos'd to be the *Ereffas* of the Antiens, of which Town *Theophrastus* and *Phanios*, eminent Disciples of *Aristotle*, were Natives: The famous *Arion*, also was a Native of this Island, whose Skill in Musick was such, that he is said to have charm'd the Dolphin with it, which carried him on Shore: *Epicurus* also read Lectures at *Mitylene* two Years, and *Aristotle* it seems resid'd here as many; *Pittacus*, one of the seven Wise Men, and *Sapho* the Poetess were Natives of this Place. Few Islands have produc'd Men of a greater Genius, but all the Grave Lectures of Philosophy which were deliver'd amongst them, it seems, cou'd not reform their Morals; for it was a proverbial Speech in *Greece*, when they spoke of a profligate Fellow, that *he liv'd like a Lesbian*.

Product
of the I.
Island.

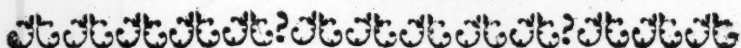
This Island does not only produce good Corn, as has been observ'd already, but is still remarkable for its excellent Wines, as it was antiently; *Horace* and *Strabo* admir'd them, and *Aristotle* with his dying Breath pronounced in favour of the Wine of *Lesbos*. It being propos'd, it seems, who shou'd succeed this great *Philosopher*, that might keep up the Reputation

Reputation of the Peripatetick School, and *Menedemus* of *Rhodes*, and *Theophrastus* of *Lesbos*, being Candidates for the Post, the Philosopher call'd for a Glass of Wine from each Island, and having deliberately tasted them, said, *They are both excellent Wines, but this of Lesbos is the more desirable of the two*: intimating thereby, says my Author, that *Theophrastus* excell'd *Menedemus*, as much as the Wine of *Lesbos* was preferable to that of *Rhodes*. The Soil also produces excellent Oil, and the best Figs in the *Archipelago*, and there are Pine Trees which yield a black Pitch. A *Cadi* and a *Fani-zary Aga* reside at *Castro* or *Mytilene*, who have the Government of the Island.

Tenedos lies about sixty Miles to the Northward of *Mytilene*, and not above two Leagues to the Westward of the Coast of *Natolia*. This Island is computed to be about fifty Miles in Circumference, and is said to be the same which the *Grecian* Fleet retir'd behind when they pretended to raise the Siege of *Troy*, and afterwards surpriz'd that City. This Country is famous at present for their excellent Muscadine Wines. The Islands above describ'd are generally reckon'd to belong to *Asia*; but there are many others in the *Archipelago*, which lie between *Europe* and *Asia*, which Geographers sometimes assign to one, and sometimes to the other. I proceed now to enquire into the State of those Islands call'd the *Cyclades*.

Tenedos,
the Situation and
Extent.

All the
abovesaid
Islands in
Asia.



C H A P. XIV.

Treats of the Islands of Delos, Mycone, Naxos, Paros and Antiparos, being part of the Cyclades.

The Cy-
clades.

Delos
Situation
and Ex-
tent.

The Rea-
son of its
Fame

THE *Cyclades* are so call'd because they lie in a Circle about *Delos*, and are said to be in number fifty three; in a clear Day twenty of them may be seen at once. The chief of the *Cyclades* are *Delos*, of an oblong Figure, near twice as long as it is broad, and about six Miles in Circumference, it hath the South Part of *Mycone*, on the East, the Channel between *Mycone* and *Tinos* on the North, and the Island of *Rhenia* on the West: It is call'd little *Delos* or *Zdeli* in the plural Number, including the Isle of *Rhenia*. The Reason it was so celebrated by the Antients was because they held it to be the place of *Apollo's* and *Diana's* Nativity. The Islands about it therefore sent thither by Publick Order, Priests, Sacrifices and Choirs of Virgins; Instituting there great and publick Festivals in Honour of *Apollo*. The number of these surperstitious *Cyclades*, as Sir George Wheeler observes, were at first but twelve, but afterwards comprehended most of the Islands in the *Egean* Sea, and the Humour diffus'd it self at length through all Greece, and the Countries to the Northward of it, who annually

nually sent Presents hither. Upon the Destruction of *Corinth* by the *Romans*, the Wealth and Trade of that City seem'd to be remov'd hither: The Merchants choosing to frequent it, on account of the Goodness of its Ports, the Convenience of its Situation between *Europe* and *Asia*; but especially on account of its Immunities and freedom from Customs and Impositions: And it remain'd in great Wealth and Power till it was destroy'd by *Mithridates*. Both the Islands of *Delos* and *Rhenia* are now utterly deserted, and only serve as a Retreat to Pirates.

The present State of them have been very particularly given us by Sir *George Wheeler* and Monsieur *Spon*, who visited them together, and since by Mr. *Tournefort*. Our Country Man *Wheeler* relates, that landing on the North West part of the Island, the first thing they meet with, was a square Foundation, with eleven Granite Pillars, then standing about and within it. This place the Natives of the Neighbouring Islands call'd the Schools, from a Tradition, that the Schools were antiently there; and a stone's cast from thence in a large oval Foundation they discover'd a Pedestal of a Statue, dedicated to *Mithridates Evergetes*, in the time that *Seleucus* of *Marathon* was *Gymnasiarch*, or chief Governor of the Schools; but as they found another Inscription of the same purport at a great distance from this place, he thinks it very uncertain whether the Schools were here; and rather believes this oval Foundation to have been a *Naumachia*, or place where they held Mock Naval Fights: It is about three hundred Paces in Length, and two in Breadth, and the Wall about it five Foot

The Antiquities remaining there.

deep within, but even with the Surface of the Ground without. There were some Pillars then remaining on the Brink of it, which made them conclude that it was antiently surrounded by a Portico.

Proceeding Eastward, they came to a vast heap of Ruins of White Marble, which they were satisfied belong'd to the Temple of *Apollo*, because they found the Trunk of his Statue amongst them. The Temple it self is so entirely destroy'd, that it is not possible to judge of the Form of it; and the God himself has been so rudely handled, that they have left him neither Hands, Feet, or Head; but his Locks hanging round his Shoulders are yet to be seen, having marks in each Curl, where our Travellers imagin'd Jewels were set: His Girdle also seem'd to have been richly adorn'd, and on his left Shoulder he had a light Mantle. The Statue was above four times bigger than the Life, for the Shoulders were six Foot broad, and the rest of the Body proportionable: The Beauty of it is such, says *Wheeler*, That if *Michael Angelo* had seen it, he wou'd have admir'd it as much as he did that Trunk in the *Vatican* of *Rome*. It stood upright upon its Pedestal three Years before *Wheeler* was there, when the Master of a Ship endeavour'd to carry it away, but finding it impossible, broke off the Head, Hands, and Feet, and took them with him. Among the same Ruins our Travellers found half the Body of a Woman, the Drapery about which was carv'd so well, that it seem'd to be the Work of as great a Master as the former; and just by it, was the Body and Forepart of a Centaur, so admirably well cut, that Life and Vigour appear'd

appear'd in every Vein and Muscle. A great many other fragments of Imagery they found, which seem'd to have been the Ornaments of the Walls of the Temple. Near the Western Shore they discover'd the Ruins of a wonderful Portico of Marble, whose vast Architraves, Pillars, and other beautiful parts; lye in as great Confusion as is possible: By an Inscription on one of its Architraves, it appears that *Philip* of *Macedon* was its Founder: The Pillars were Angular towards the Base, and channell'd upwards, of the *Corinthian* Order. Near the South end of this Portico, and on the West side of a little Rocky Mountain, which they were assur'd was Mount *Cinthus*, were the Ruins of a Theatre: It is something more than a Semicircle, whose Diameter, comprehending the Seats and utmost Wall, is about two hundred Feet: the whole Fabrick is of White Marble, and each Stone on the outside cut in form of a Diamond: In the place of the Spectators are some Seats still remaining: The whole Theatre leans on a Hill, part of which seems to be dug away to make room for it. From the Theatre Eastward, passing over a world of Ruins, they began to ascend the Rock call'd antiently *Mount Cynthus*, which is very craggy and steep, but not so high as the Hills in the Neighbouring Islands. It consists of Granite Marble of several Colours, some reddish mix'd with black, other parts of it yellowish with black Spots, and some of a light grey, but does not seem so durable as the *Egyptian* Marble; for the Pillars which were made of it, were very much scal'd by the Weather: and *Wheeler* was of Opinion, that a great many Pillars which pass'd for such,
were

were not the Granite of *Egypt*: On the sides of the Hill, were several landing Places, wonderfully beautified by Porticoes, and other Structures; as the Multitude of Pillars, Pedistals Architraves and other Fragments of excellent Marble, ranging strait and parallel to each other demonstrate. Among these Ruins our Travellers found an Altar dedicated to *Serapis*, *Isis*, *Anubis*, *Harpocrates*, and the *Dioscouri*, and one dedicated to *Latona* the Mother of *Apollo* and *Diana*.

Soil.

The Island is a Rocky Barren Soil, with scarce any Trees, or Herbage, so very destitute of Water, and the Necessaries of Life, that our Travellers being detain'd here by Tempestuous Weather were in danger of perishing in it, but at length they did find a Well of fresh Water and some Game. Tho' Mr. *Tournefort* who was there since, observes, that their Distress proceeded more from the want of good Guides than any thing else; for that he found a considerable Lake, and some Springs in the Island which were never dry, and one of them he takes to be the Fountain *Inopus*, which he says had four and twenty Feet of Water in the Summer time. The *Greater Delos*, which goes by the Name of *Rhenia*, is separated from the *Lesser* by a Channel about five hundred Paces broad, and is Eighteen Miles in Circumference: The Mountains here are not very high, and afford excellent Pasturage: the Valleys wou'd produce Corn and Wine, if they were cultivated, but this Island, like the other *Delos*, is perfectly deserted, except that the People of *Mycone* send over Shepherds hither, who feed Herds of Cattle, Horses, Oxen, Sheep, and Goats, which they are frequently

Rhenia or
the great-
er *Delos*.

quently forc'd to transport to their own Island, to preserve them from the Rovers who infest these Seas. In this Island also are abundance of magnificent Ruins. Monsieur *Tournefort* relates, that he saw above six score Altars amidst the Ruins of Buildings, which to that time look'd very stately. Most of the Altars are Cylindrical, adorn'd with Festoons, with Heads of Oxen or Rams. These Altars are usually three Feet and an half high, and about three Feet diameter. One of them, which this Gentleman hath given us a Cut of, he supposes was dedicated to *Bacchus*, from a Bunch of Grapes which hangs below the Festoons. The best Port of this Island is call'd the *Mastick Port*, from the great Numbers of Mastick Trees which grow about it.

Mycone lies about three Miles to the Eastward of the *Lesser Delos*, and is between five and twenty and thirty Miles in Circumference. There is a large Harbour in the West part of the Island, within which stands their only Town, without any Fortifications about it. One great Basin, or Reservoir, serves the Town with Water. There is scarce a Well in the Country, and very little Wood. Their Mountains are of no great Height, the highest of them is that of *Mount Elijab*. The Soil produces Corn, Wine, and Figs, and some few Olives. They make twenty five, or thirty thousand Barrels of Wine every Year. In the whole Country there may be about five hundred Sea-faring Men, who have many of them the Reputation of Pyrates or Rovers. They compute that there are three thousand Souls in the Town: But you see four Women to one Man, probably because the Men are many of them at Sea. Hither our Country-

Mycone,
Situation
and
Extent.

Product
of the
Island.

Inhabi-
tants.

man

man *Wheeler* observes, the Rovers usually bring their Plunder; and here they keep their Wives and Children, and their Wenches. The Women in general have a greater Reputation for Beauty than Chastity. The Captain of the Vessel our Countryman was in, had several Temporary Wives in this Country, he tells us; but not content with them, he purchas'd a young Virgin of her Father at this time, who with weeping and a seeming Reluctance, suffer'd her self to be carried on board the Ship by the Boats Crew, being follow'd by a Multitude of Women of the Place to the Water Side, not to prevent the Rape, but rather in Hopes of being run away with too: for he observ'd above an hundred Girls on the Shore, from eleven to fifteen Years of Age, who held their Coats as high as their Middles, to intimate what Stamp they were of. The next Day the Captain made an Entertainment for his Officers, as if it had been his Wedding, having dress'd the Girl in a rich *Venetian* Habit, for the Dress of the Women of *Mycone* is a very odd one, their Coats coming but a little below their Knees, and about their Waste they have a kind of Farthingale.

The Inhabitants are most of them *Christians* of the *Greek* Church, and have Magistrates of their own Religion; but an Officer of the *Turks* comes annually to collect the Taxes they pay to the *Porte*. A *Cadi* also visits them sometimes, and holds a Court here, as they do in some other of the little Islands, giving Notice that those who have any Controversies to decide, should come before him, with their Evidence and Witnesses; and the *Greeks* it seems, are frequently so foolish as to come before



*Habit of a Grecian Man
In the Islands of the Archipelago*

Habit of a Grecian Woman

before his Tribunal, and refuse to submit to the Determination of the *Papa's* and Magistrates, chosen among themselves. There are no less than fifty *Greek Churches* in *Mycone*, every one of which has its *Papa* or Priest; and there are also some Monasteries and a Nunnery in the Island, particularly the Nunnery of *Paleo Castro*, which stands upon a Hill in the Middle of the Island, near which is the Church of *St. Marina*, where they annually celebrate one of their great Festivals on the 17th of *July*, and afterwards drink and dance all Night, after their Manner, till Morning. Some of their Monasteries are quite deserted, and indeed the People seem not very fond of a Monastick Life; those Convents that are inhabited, not having above five or six Brothers or Sisters a-piece in them, except the great Monastery, as 'tis call'd, where there are a Dozen.

The Island of *Naxia* or *Naxos* lies to the Southward of *Mycone*, and two or three Leagues to the Eastward of *Paros*, being ninety or an hundred Miles in Circumference, the Form almost oval. It is pleasantly diversified with Mountains and Valleys, Woods and Champaign, and well water'd, having a Variety of Springs and Streams, some of which turn Mills, tho' their Course can be but short. There are no good Ports in the Island, and only one great Town, besides Villages, of which there may be forty or fifty. The Town is situate on the South Side of the Island, and the Castle in the most elevated part of it, flanked with Great Towers. In the Middle of it is a Square, which was the Palace of the Dukes of the Archipelago; and the Descendants of those *Latin Gentlemen*, who settled in this

Naxos or
Naxia,
Situation
and Ex-
tent.

Towns.

Inhabi-
tants.

Island under those Princes, are still in Possession of the Scite of this Castle. The *Greeks* who are much more numerous, enjoy all that part of the Town from the Castle down to the Sea. The Enmity between the *Greek* and *Latin* Gentry here, is not to be conceiv'd. A *Latin* of Quality would sooner marry the meanest *Peasant* than a *Greek* Lady; and upon this Account, have procur'd Dispensations from *Rome* to marry with their first Cousins. But the *Turks*, it seems, use all these Gentlemen alike, and on the Arrival of the Commander of the least Galliot, neither *Latins* or *Greeks* dare appear with any thing else on their Heads but a Red Cap, like the poorest Gally Slave, and tremble before the meanest Officer; but as soon as the *Turks* are withdrawn, the *Naxian* Nobility resume their former Pride and Contentions. You see none of them without their Velvet Caps, and scarce hear them discourse of any thing but their Families and Pedigree, some deriving themselves from the *Paleologi* or *Comnenii*, and others from the *Justiniani*, the *Grimaldi*, &c. Nor has the *Grand Seignior* any Occasion to fear an Insurrection here, for such is the Antipathy of the *Latins* and *Greeks* to each other, that should either of them form a Conspiracy against the State, the other would infallibly give Notice of it. The Ladies also are full as vain as the Men. You will see them returning from the Country after the Vintage with a Train of thirty or forty Females, some mounted on Asses, and some on Foot; one carrying a Towel, another a Pair of Stockings, a third a Dish, and thus you have almost all the Mistresses Cloathing and Furniture of the House expos'd to View. The Lady, poorly mounted, makes her Entrance

trance into the City at the Head of them, the Children being in the Middle of the Cavalcade, and the Husband brings up the Rear.

The Gentlemen of *Naxia* keep for the most part in their Country Houses, visiting one another but seldom, and Hunting is their usual Employment, having plenty of Deer and other Game. The Villages are not very Populous, there being not above eight thousand Souls in the Island: They have however two Archbishops, one of the *Latin* and the other of the *Greek* Church. The *Latin* Bishop is nominated by the Pope, and his Church, which was built and endow'd by the first Duke of the Island, call'd the Metropolitan. The Chapter consists of six Canons, a Dean, a Chanter, a Provost, and a Treasurer, with nine or ten Assistant Priests, which make up the rest of the Clergy. There are also of the *Jesuits* seven or eight Priests, employ'd in Educating young Gentlemen, and in Missions to the other Islands of the *Archipelago*. The *Capuchins* have also a Settlement in *Naxia*, and apply themselves with the same Zeal to make Profelytes to the *Latin* Church among the *Greeks*; for as to the converting *Mahometans*, notwithstanding the *Roman* Missionaries swarm all over the East, there is no Instance of their attempting to bring any one *Mussulman* over to *Christianity*, as has been observ'd already; so severe and so speedy is the Punishment the *Turks* inflict on those who endeavour to make Profelytes amongst them. The *Latin* Fathers in general practise Physick here. As to the *Greek* Archbishop of *Naxia*, he has a very handsome Revenue, and the Islands of *Paros* and *Antiparos*, are both within his Jurisdiction. Be-

sides the Churches in the City and Villages, there are a great Number of Chapels dispersed about the Island, and seven or eight Monasteries.

The People Elect their Governors from among themselves here, as in most of the other Islands, but are however visited by a *Cadi* or *Mahometan* Judge sometimes, to whom they may appeal as to the last resort. There comes also annually an Officer to Collect the Taxes, which amount to ten thousand Crowns *per An.* and upwards; and, as has been hinted already, the meanest *Turkish* Officer who comes upon the Island but occasionally, is in a manner Governour while he remains there, and will order whom he pleases to undergo the *Bastinado*. At these times all the Controversies of the Islanders about their Quality and Precedence seem to vanish. Every one officiously makes his Court to the haughty *Turk*, and endeavours to insinuate himself into his Favour. As for the common People, they seem to lead as merry a thoughtless Life here, as in the other Islands: They derive themselves from *Bacchus*, and have plenty of good Wine; and if they are Slaves, they are the merriest in the Universe. Among their Antiquities, there is still standing upon a little Rock in the Sea about a Musket Shot from the Castle, a beautiful Marble Gate, in the middle of a heap of Magnificent Ruins of Marble and Granite. This they say was the Palace of *Bacchus*, but *Mr. Tournefort* is of Opinion, they are the Remains of a Temple dedicated to that God. *Dia*, the highest Mountain in the Island, which signifies the Mount of *Jupiter*, formerly gave Name to the Island. Towards the Bottom of it, on a rough block of Marble is

an Inscription in Greek signifying, that this is the *Mountain of Jupiter, the Preserver of Flocks*; and there is a Grotto shewn to Strangers, where they pretended the *Bachantes* celebrated the *Orgies*.

To the Westward of *Naxia* six or seven Miles, lies the Island of *Paros*, being about forty Miles in Circumference. The Chief Town of the Island is *Parechia*, built on the Ruins of the antient *Paros*. In the Walls are seen fine Marble Columns lying at their Length, and all over the Town we find Architraves, Pedestals, and other noble Pieces of carv'd Marble, the Remains of the Antient City. The *Parian* Marble was in great Esteem among the Antients, not but that there is as good at *Naxia* and *Tinos*, according to Monsieur *Tournefort*, but they had not those skilful Statuaries and Sculptors which this Island produc'd, and made even the Materials they work'd upon thought more valuable than they really were. Nay, such a Veneration had the Antients for this Marble, proceeding from the exquisite Workmanship of *Phidias* and *Praxitiles*, who seem'd to give Life to the Statues they wrought, that of Stones they became the Object of Divine Worship. *Paros* was dedicated to *Bacchus*, on Account of the excellent Wines it produc'd.

Paros, the Situation and Extent.

It is computed, that there are at present in this Island about fifteen hundred Families, who Manure and Cultivate their Lands something better than their Neighbours, and have plenty of Corn and Wine, as they had of Oil before the *Venetians* burnt their Olive Yards: They feed also abundance of Cattle, and are well stock'd with Game. Their Meat of all Kind is generally good, but they have little Mutton, which

which is fed in their Houses with Fruits and Bread, much admir'd by our Travellers. The *Turks* have so much Confidence in the *Greeks* of this Island, and some others, that they entrust one of their Number with the Administration of Justice, and do not send a Cadi to receive Appeals from him. There are several good Ports in the Island; in that of *St. Mary's* a great Fleet may ride secure; but the *Turks* usually come to an Anchor in that of *Drio*, which is on the Western Part of the Island. Besides the Town of *Parechia*, there are several considerable Villages in the Country, and the Churches and Chapels stand pretty thick. The *Panagia* or *Madona* without the City, is the largest and most beautiful Church in the *Archipelago*. The Arches and Roof are better finished than could be expected among the *Modern Greeks*, but as the Columns were taken out of the Ruins of the ancient City, and are of different Orders and Models, it appears to be a Piece of Patchwork at last. The Sculpture of the Frontispiece is very indifferent, and the Painting of the Choir worse. The Inhabitants of the *Archipelago*, however, who see nothing better, admire it as a very elegant Building. There are sixteen or seventeen Monasteries in the Island, but almost deserted. The noblest Antiquity discovered here, was a Piece of Marble whereon was engraven the most noted *Greek Epocha's*, from the Reign of *Cerops*, the Founder of the *Athenian* Monarchy, to *Diogenes* the Magistrate, being the space of thirteen hundred Years, which was purchased by the *English*, and now remains in the Theatre at *Oxford*; from this Monument it is, we are acquainted with the Foundation of the most famous Cities in *Greece*,
and



The Marble Grotto in the Island of Antiparos

and when their greateſt Men liv'd, who were the Ornaments of that Country.

About a Mile from *Paros*, lies the Iſland of *Antiparos*. It is a flat Rock about ſixteen Miles in Compaſs, covered in ſome Places with a Strata of Vegitable Earth, which produces Corn enough for three or fourſcore Families, who Inhabit a poor Village, about a Mile from the Sea; and there is very little here that deſerves our Notice, unleſs it be a Grotto, which the Marquis of *Nointelle* formerly, and of late *Monſieur Tournesfort*, have taken the pains elaborately to deſcribe, as one of the greateſt Curioſities in Nature. The Entrance to it was ſtrait and troubleſome, but when they were got into it, they diſcover'd by Torch-light, one of the moſt pleaſing Scenes that ever they beheld, and what render'd it the more ſurpriſing was, that it was the pure Workmanſhip of Nature. *Monſieur Tournesfort*, who has a very Poetical Vein, after he has deſcrib'd the danger and difficulty of the Entrance, tells us, that the Grotto is about forty Fathoms high, and fifty broad, that the Roof is a pretty good Arch, embellish'd with variety of natural Fretwork, and that in ſome Places they ſaw Bunches of Grapes, Feſtoons, and Launces of a ſurpriſing Length, or ſomething which he apprehended reſembled them; on the Right and Left were form'd ſeveral little Cloſets or Cabinets; but among other things, there was a large Pavillion, form'd by Productions, which ſo exactly repreſented the Roots, Branches, and Heads of Collyflowers, as if Nature intended to ſhew how ſhe operates in the Vegetation of Stone. All theſe Figures are of White Marble transparent and chryſtaliz'd, and many

Antiparos

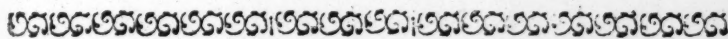
A Magnificent Grotto.

Of the Vegetation of Stones,

any of them covered with a White Bark, if you strike them they sound like Copper. There were also several Columns of Marble planted like Trunks of Trees, on the Tuft of a little Rock. These Stems of Marble, says Monsieur *Tournefort*, certainly Vegetate, for not a single Drop of Water ever falls into the Place, and if it did, it is not conceivable how a few Drops falling from an Height of twenty five or thirty Fathoms should form Cylindrical Pieces, terminating like round Caps. In the furthest Part of the Grotto appears a Pyramid, on which the Marquis of *Nointel* caused Mass to be said in the Year 1673. It stands by it self, and is about twenty four Feet high, adorn'd with several Chapiters fluted of a dazzling Whiteness, as is all the rest of the Grotto. This Pyramid he thinks the finest *Plant* of Marble in the World, for it is impossible, he again insists, that this should be done by the Droppings of Water; it is much more probable, he conceives, that these Congelations, and some others which hang downwards in the Grotto like monstrous Isicles, were produc'd by Vegetation.

The Marquis of *Nointel*, the French Ambassador to the *Grand Seignior*, pass'd the three first Days of the *Christmas* Holydays, Anno 1673. in this Grotto, being attended thither by above five hundred Persons, consisting of his own Retinue, the Natives of the Island, or Sea-faring People. An hundred large Torches of Wax, and four hundred Lamps were lighted at the same time, and burnt Night and Day; being so well plac'd in the Grotto, that no Church was ever better illuminated, and when the Host was lifted up in the Celebration of the Mass, Fire was given

ven to twenty four Patérones plac'd at the Entrance of the Cavern, which in this Hollow gave a Report more terrible than the loudest Thunder, the Trumpets, Hautboys and other Instrumental Musick, sounding at the same time; and thus, says *Tournefort*, the Marquis consecrated this magnificent Grotto, and the Pyramid abovemention'd, has ever since been denominared the Altar: The Top of the Mountain, over this Grotto is pay'd as it were with transparent CrySTALLIZATIONS like common Talc; the rest of the Mountain is covered with Cretan Thyme, Cedars and Lentisk Trees; but was it not for this surprizing Grotto, Monsieur *Tournefort* says, this Island would not be worth the visiting.



CHAP. XV.

Treats of the Island of Cerigo and Melos.

THE Island of *Cerigo*, antiently *Cytheria*,^{*Cerigo.*} lies two or three Leagues distant from the South East Part of the *Morea*; this was said to be the Country of *Venus*, and the Place of fair *Helen's* Nativity, whose Rape occasion'd the Siege of *Troy*: It is forty or fifty Miles in Circumference, a Mountainous Rocky Country, and produces very little Corn, Wine, or Oyl, and is but thinly Peopled; Sheep and Poultry are plentiful enough however, and they have good store of Game; the chief Town is on the South Side of the

Island, and hath a Castle of some Strength towards the Sea, being situate on a Precipice; but the Harbour underneath it is expos'd to the South Winds.

Melos.

Melos or *Millo*, lies between forty and fifty Miles to the Eastward of the South East Part of the *Morea*, and as much to the Northward of *Candia*, being of a round Form, and sixty or seventy Miles in Circumference. It is said to be named *Melos* by the *Greeks*, from the abundance of Honey it produc'd. The Face of the Island is Mountainous and Rocky, but interspers'd with pleasant fruitful Plains. Here is one of the best Harbours in the *Levant*, facing the North West, two Miles from whence, up in the Country stands the Town of *Millo*, the only considerable Place in the Island; the Town contains about five thousand Souls, and is prettily built, but abominable Nasty, according to *Tournefort*; for their Hogstys stand at the Entrance of their Houses fronting the Street, and here they throw all their Dirt and Filth, which with the Salt Marshes, the Mineral Exhalations in the Island, and the want of good Water, renders the Country very unhealthful. As to what concerns the natural History of *Melos*, says our Author, It is almost entirely a hollow Rock, spongy and soak'd as it were, with the Salt Water of the Sea; and 'tis probable, he thinks, that the perpetual Subterranean Fires which are discovered here, are occasioned by a ferruginous Matter and Sulphur, which no Part of this Island is without, and that these Materials are heated by being drench'd with Sea Water: for coasting round the Island in a Boat, there are seen a multitude of Subterranean Passages, through which

Of the
Producti-
on of Al-
lum and
Sulphur.

which the Sea Water is receiv'd, and convey'd into the minutest Cavities of the spongy Rock: That 'tis highly probable this Salt undergoes much the same process, as that which we put into our Retorts, that is, the Fire which is continually heating the Bowels of this Island, causes an Acid Spirit to separate from this Salt, not unlike that we draw from Sea Salt by common Fire; and to this Acid, he is of Opinion must be referr'd the Production of Allum and Sulphur, the commonest Minerals here; for this Liquor penetrating insensibly the hardest Rocks, dissolves them, incorporates with them, and is converted into Allum, of which we can hardly make a Question, because by pouring Spirit of Salt upon common Stones or Chalk, Aluminous Concretions are produc'd, and the same Acid Spirit mixt with the Brimstone which pervades the Veins of the Earth, occasions the Formation of Sulphur; every one knows that Sulphur is only a fat Substance fix'd by an Acid Spirit: Now the Water of the Sea, is not only salt, but bitter and fat, and this may be the Reason that Sulphur is ordinarily found in Places near the Sea, where Earthquakes also are most frequent; Witness those great *Vulcanoes* out of which issue flames of Fire, viz. *Vesuvius, Stromboli, Aetna, the Canaries, &c.* In these Islands there are Fires which have burnt ever since the World began. The Sulphur of *Melos* is very beautiful, of a greenish shining cast, which made the Antients prefer it to that of *Italy*. It is found here in large pieces when they dig the Ground, and in huge Veins in the Quarries where they get their Mill-

Vulcanoes and Earthquakes generally happen near the Sea.

B b b 2

stones;

stones: Thus the Island of *Melos*, our Author observes, is a natural Laboratory, wherein is continually preparing Spirit of Salt, Allum and Sulphur by means of the Sea Water, Iron, and Rocks, and by the singular Structure of the interior Parts of the Island, which are so form'd as to strain the Saline and Fat Parts of the Sea Water, and these Parts are put in Motion by the Violence of the burnings excited therein continually, which burnings produc'd by the Spirit of Salt, give birth to the Sulphur and Allum.

The Waters of *Melos* are not good to drink, especially in the low Grounds, where they are infected with the smell of Sulphur; the Baths here are at the Foot of a Hill, going from the Town of *Melos* to the Port, and are call'd by the *Greeks*, *Loutra*; the entrance to them is so narrow, that you must stoop to go through it; this leads to a Chamber form'd by Nature, adjoining to which there is a Basin or Reservoir of Lukewarm Salt Water, in which People sit and Bath, and such is the heat of the Place, that the Sweat gushes out in huge drops; these are esteem'd much better than any Artificial Bath. Below the Baths near the Shore are a variety of little Springs bubling through the Sand, so hot that they will burn ones Fingers. On the North Part of the Island, not far from the Village of *Castro*, is a purging Spring which rises on the very edge of the Sea, and often mixes with it; another bubbles up a little from this, and they are both almost Lukewarm, but have no salt Taste. With these the *Greeks* of the Island Drench and Purge themselves once a Year.

The

The Allum Mines in this Island, are not wrought at present, the *Greeks* being sensible they should only Subject themselves to new Exactions from the *Turk* by working them. They are about half a League from the Town of *Melos*; the Entrance into them is through a narrow Passage which leads to certain Chambers or Vaults, four or five Feet high, and nine or ten broad; incrustated almost throughout with Allum, which grows in the Form of flat Stones, from nine to fifteen Lines thick; and as they take away these, new ones succeed in their places: The Plumous, or Feather'd Allum, so call'd, because instead of parting into Scales, it rises in white soft Threads or Filaments like the Feathers of a Quill; is look'd upon to be one of the most curious Things in the *Levant*, with respect to natural History: It rises in large Lumps, compos'd of Threads fine as the softest Silk, silver'd over and shining; being an Inch and a half or two Inches in Length, of the same Taste with the Stone Allum; there is no other difference, than its being divided into small Strings: And the Stones through which this Allum protrudes are very light and friable. Four Miles to the Southward of the Town, on the Edge of the Sea, is a Grotto above fifteen Paces deep, whether the Water of the Sea penetrates in rough Weather. This Grotto being from fifteen to twenty Feet high, is all crusted over with Allum Sublimate, white as Snow in some Places, reddish, and of the Colour of Gold, in others, like the Chymical Flowers of Salt Armoniack. All the Rocks round the Cavern are lin'd with the like Concretions. Not many Paces from this Cave on the Sea Shore,

Allum
Mines
describ'd.

is

A Cave of
burning
Sulphur.

is another Grotto, the Bottom whereof is fill'd with Sulphur, which burns without ceasing; so that there is no going into it: All the Places about it are continually smoaking; and sometimes cast out flames of Fire. Here is found Sulphur perfectly Pure, and as it were sublimated, which is always burning in certain Places. There are others from whence distils, Drop by Drop, a Solution of Allum, much more acrid than that of common Allum; which is supposed to be that Allum, which *Pliny* calls liquid Allum, and which he particularly assigns to the Island of *Melos*. And it seems there is not a hole in any Rock of this Island, but if you put your Head into it, you perceive a considerable heat. There is also a Spot of Ground on the Surface of the Island, which burns perpetually; all the Fields about it smoking like a Furnace: the Surface is as yellow as Gold, proceeding from the Sulphur which Colours the Earth.

It is observ'd further, That this spongy hollow Rock of *Melos*; is a kind of natural Stove, gently warming the Superficies of the Earth in most Places, and thereby causes it to produce the best of Fruits, particularly Grapes, Figs, and the most delicious Melons in the *Archipelago*; so Fertile is the Soil, that it never lies Fallow; one Year it produces Wheat, another Barley, a third Peas and Beans, Melons, &c. Their Fields are like so many Gardens, separated from each other by Stone Walls. As to Eatables, besides Butchers Meat, they have Fowl, Fish, and Game in great plenty: And notwithstanding they live in a sickly, unwholesome Air, and upon the Surface of a burning Lake, as it

it were, which they may expect every Day should break out and destroy them and their Country, they are as merry as *Greeks* us'd to be, and indulge in the Good Things they thus abundantly possess; neither Sickneſs, the *Turkiſh* Tyranny, or the burning Caverns in the Bowels of the Island, can deject the Spirits of the merry *Miliotes*.

The Inhabitants of *Melos*, are generally Sea-faring Men, and ſerve as Pilots to Ships which ſail in the *Archipelago*. The Chaſtity of their Women may be equal to the Ladies of *Wapping*; Mr. *Tournefort* ſays, they are arrant Coquets, and uſe the Powder of a Sea Plant, to give a Ruddineſs to their Complexions; but it ſoon ſpoils them, and deſtroys their Skin. They wear Breeches, like the the reſt of the Females in the *Levant*, and ſeem under a greater Neceſſity of doing ſo, becauſe their Coats ſcarce reach to their Knees. The People are for the moſt part *Greeks*; but ſome of the *Latin* Communion, and here is a *Latin* Biſhop, and a Monastery of *French* Capuchins in the Town of *Melos*, but very few of the *Latin* Clergy. The *Greek* Biſhop has a good Revenue, and a great many Churches under his Care, beſides thirteen Monasteries; the moſt conſiderable whereof is that on Mount *Elijah*, from whence there is a glorious Proſpect of ſeveral Iſlands in the *Archipelago*. A Rivulet runs down through the Gardens; and Groves of Olives, Orange, and Cedar Trees ſurround the Convent, which altogether render it a moſt agreeable Solitude.

There are two *Turkiſh* Magiſtrates in the Iſland, namely the *Cadi* and the *Vairode*, the one a Civil, the other a Military Officer; but their principal Employment ſeems to be, to
take

take care that the *Sultan* is not defrauded in his Duties, and to Extort what they can out of the poor *Greeks* to fill their own Pockets; for the *Greeks* have here, as in the other Islands, the Privilege of electing their own Magistrates, who may decide all Controversies amongst them; tho' sometimes they are so indiscreet as to appeal to the *Cadi*, and make an Infidel their Judge.



CHAP. XVI.

Treats of the Islands of Argentiére, Siphanto, Serpho, Stenofa, Nicouria, Amorgos and Caloyero.

Argentiére.
or
Chimoli.

TO the Northward of *Melos*, and not a Mile distant from it, lies the Island antiently call'd *Argentiére*, from the Silver Mines which were wrought here; tho' there are none open at present. It is by the *Grecians* call'd *Chimoli*, being about eighteen Miles in Circumference, a Mountainous barren Soil, and but one poor Village in the Island, nor is there any Thing in the Country which deserves our Notice at present, unless it be the *Terra Cimolia* mention'd by the Antients, a white heavy Chalk us'd in Whitenening their Cloths.

Siphanto
olim *Me-*
rope.

Siphanto or *Siphno*, lies thirty six Miles to the Northward of *Melos*, antiently call'd *Me-rope*; and is about forty Miles in Compass. The Air and Water are extremely good here.

The

The Island is a Rock of Marble cover'd with a rich Staple of Earth, which produces Corn, Vines, Oil, Capers, Figs, Sefamum and some Silk, which is reckon'd very good ; and they have plenty of Poultry, Wild Fowl and other Game. It is computed, there are about five thousand Souls in the Island, who Inhabit five or six Villages : There is a Castle also situate on a Rock by the Sea Side, supposed to be built on the Ground where *Apollonia* once stood. There are not less than five hundred *Greek* Chapels in the Country, and sixty *Papa's* who say Divine Service once a Year in every one of these Chapels ; *viz.* on the Day of their Dedication. Here are also four Convents of Monks, and two of Nuns ; the Island is in the Diocess of the Bishop of *Melos*. *Siphanto* was famous antiently for its Gold Mines, tho' the Natives at present do not pretend to know in what Part of the Island they were ; neither are their Lead Mines wrought, of which there are several. Some Years since, there came some *Jews* from *Constantinople* by the Order of the *Port* to examine them ; but the Natives, apprehending they should be oblig'd to work them for the *Turks*, 'tis said, brib'd the Captain of the Galliot, who was to carry them back with the Oar, to sink the Vessel ; which he did by boring Holes in it, and sent the *Jews* with their Cargo to the Bottom, escaping himself in his Boat. At another time, they hir'd a Rover to attack a Set of *Jews* who came to *Siphanto* on the same Errand ; so that at length they totally gave over the Enterprize. And according to Mr. *Tournefort*, The Rovers have done more towards preventing an Apostacy among the

Greeks of these Islands than their Priests, for upon Notice of any Families being turn'd *Turks*, they frequently land and make them their Prisoners, carrying them away into Slavery to *Maltha*, or other Places : and as the *Greeks* are more numerous in the *Archipelago* than the *Latins*, and apt to insult the *Latins* on that Account, they frequently complain to a *Maltese Corsair*, and procure their Adversary to be well bastinado'd for his Insolence. So that considering the *Latins* are supported by the *Pope*, the *French King*, the *Venetians*, *Maltese*, &c. they seem to be at least upon the level with the poor *Greeks*, tho' they are much more numerous in these Islands.

Serpho.

The Island of *Serpho* or *Serphanto*, lies about twelve Miles to the North East of *Siphanto*, and is between thirty and forty Miles in Circumference, a mountainous rugged Country, and full of Precipices. There are some Mines of Iron and Loadstone here, which lie so shallow that they are laid open by the Rains, but the best Pieces of Loadstone lie deep. Besides a poor Village, there is but one Town in the Island, built round a frightful Rock, three Miles from the Port, which is a pretty good one. The Inhabitants are all *Greeks*, whom the *Catholicks* tell us, are a lazy slothful People, and that their Vintage, as well as their Crops of Corn, are very inconsiderable. A *Cadi* or Judge *itinerant*, visits them sometimes, to receive Appeals from their *Papa's*, and an Officer, stil'd a *Vaiivode*, resides here to take care of the *Sultan's* Duties, who can also inflict the Bastinado on *Christians* when he sees fit, in an arbitrary Manner, without regard to legal Forms. In this Island, our Author observes, the Natives retain something of the Genius of their

their Ancestors, being every Day composing witty satyrical Ballads, nor are they less merry than their Neighbours, dancing and carousing all Night, both Men and Women, on every Festival.

Stenosfa lies eighteen Miles North East of *Stenosfa*. *Naxos*, being a poor barren Rock, about ten or twelve Miles round, inhabited only by a few Shepherds, who look after some Flocks of Goats, which belong to the *Monks* of *Amorgos*, who supply them with Biscuit once in three Months.

About a Mile from *Stenosfa* lies the Island *Nicouria*, being a Block of Marble in the Midst of the Sea, five Miles in Compass, on which is not much to be found, but some lean Goats and Partridges, and little Chapels dedicated to the Virgin, &c. erected after the Manner of the *Greeks*, in the most inaccessible parts of the Rocks, believing that there is no small Merit in climbing up to them. Here being no want of Materials for Building, scarce a *Greek* dies in the *Archipelago*, but he leaves a Legacy of some Crowns for the erecting one of these Oratories, which is the Reason that all the Islands are so thick set with Chapels. To those Places after they have climb'd up with infinite Labour, they sign themselves fifteen or twenty Times with the Sign of the Cross, and bowing their Heads as often, almost to the Ground. If the Lamp be not lighted, they take out a Tinder Box, and strike Fire, burning two or three Grains of Incense before the Picture of the Virgin or Saint they find there; then they recommend their Affairs to the Care of the Saint, and perhaps expostulate with him if things have not gone according to their Expectations. The

A multitude of little Chapels in these Islands.

good Women usually bring with them a little Oil for the Lamp, or a Wax Candle, or else leave a piece of Money to buy some, and if they can, they procure a *Papa* to say Divine Service before the Saint. These Oratories are almost the only Places which Travellers find to lodge and lay their Baggage in, and dress their Food.

Amorgos.

South East of *Naxia* thirty or forty Miles, and within two or three Leagues of *Nicouria*, lies the Island of *Amorgos* or *Morgos*, being between thirty and forty Miles in Circumference. The best Harbour is upon the South part of the Island. The Town is built in Form of an Amphitheatre, on the Sides of a Rock, where stands the old Castle of the Dukes of the *Archipelago*, who resided here. They have no *Turkish* Magistrate constantly residing, but are govern'd as in the other Islands. Three Miles from the Town, on the Edge of the Sea, stands a large *Greek* Monastery, to which the best Grounds in *Amorgos* belong. The Convent is seated towards the Bottom of a hideous perpendicular Rock, having Cells for an hundred *Caloyers* or *Monks*; but there is no entering it without very great Difficulty, and that only at a Corner of the Building, whither they ascend by a Ladder, after which they pass up a very narrow Stair Case, insomuch that *Monsieur Tournefort* observes, it looks more like a Retreat for Thieves or Banditti, than a Convent of Religious. About four Miles from hence, is a Chapel, situate in the pleasantest Part of the Island, where they shew a miraculous Urn, which, 'tis pretended, at certain times fills it self with Water, and suddenly, as miraculously becomes dry. Hither the superstitious *Greeks* frequently come to consult

sult their Fortune, as to an Oracle ; for according to the Encrease or Falling of the Water, which the *Papa*, who has the Care of it cunningly contrives, they expect good or ill Fortune in what they are about to undertake. The Soil of the Country is tolerably fruitful, producing as much Oil as they want, and Corn and Wine to supply their Neighbours. Their Grapes are said to equal any in the *Archipelago*.

Caloyero is a hideous steep Rock, twelve Miles from *Amorgos*, which I find remarkable only for the Multitude of Falcons Nests which are found here, and therefore needs no further Description.

Caloyero.



C H A P. XVII.

Treats of the Islands of Cheiro, Skinosa, Raclia, Nio, Sikino, Policandro, and Santorini.

CHEIRO is another Desert Island, within Musket Shot of *Caloyero*, eighteen Miles about, where the People of *Amorgos* feed three or four hundred Goats.

Cheiro.

Skinosa also, is destitute of Inhabitants, lying eight Miles from *Cheiro*, and twelve from *Naxia*, being twelve Miles in Circumference. There remains only the Ruins of a Town in the Island, which afford nothing worth observation.

Skinosa.

Raclia is another Rock, between *Naxia* and *Nio*, about the Bigness of *Skinosa*, where the Monks of *Amorgos* feed about a thousand Goats, supposed to be the antient *Nicasia*.

Raclia.

The

The Present State of

Nio.

The Isle of *Nio* is twenty four Miles distant from *Naxia*, and thirty North West from *Santorini*, being forty Miles in Circumference, and was antiently call'd *Ios*, from the *Ionians*, who first inhabited it. The Soil scarce affords any thing but Corn, and is only remarkable for the Tomb of *Homer*, who was said to be buried here, though there are no Remains even of that, at present. They have some commodious Ports, and the Natives are esteem'd good Pilots.

Sikino.

Sikino is eight Miles from *Nio*, and twenty in Circuit. It produces the best Wheat in the *Archipelago*, and abundance of Figs. The Town, which is of the same Name with the Island, stands on a Precipice, and seems to hang over the Sea, containing about two hundred Inhabitants. There is no Port belonging to the Island.

Policandro.

To the Westward of *Sikino* lies the Island of *Policandro*, being eight Miles in Compass. Here are no Harbours, and but one Town, which stands about three Miles from the Sea, containing an hundred Families of *Greeks*, and upwards. It is a stony parch'd Island, but the Natives have however as much Corn, Flesh, and Fowl as they have Occasion for, and drive some Trade with their Cotton. There are two Convents of Monks, and one of Nuns here, if we may properly call these Women such, who live, says *Thevenot*, as Nature teaches them. From the Top of the Chapel of *St. Michael*, which stands upon a high Hill, may be seen most of the Islands in the *Archipelago* in a clear Day.

Santorini.

The Island of *Santorini*, or *Sant Erini*, so call'd from *St. Irene*, the Patroness of the Isle, formerly call'd *Thera* and *Caliste*, is situate five
— and

and twenty Leagues North of *Candia*, being in the Form of a Crescent, and about thirty five Miles in Circumference. The Island or Rock of *Therassia*, lies between the two Points of the Crescent, which together form a large commodious Harbour. At the Bottom of the Harbour stands the Castle of *Scaro* or *Castro*, upon an inaccessible Rock, and on each Point of the Crescent two others, about which there inhabit two or three hundred Families. At *Pirgo*, a Town situate on a high Hill, the Natives live in Caves wrought out of the Pumice Stone Rocks, for the whole Island, it seems, is nothing but Pumice cover'd over with a Staple of vegetable Earth. It looks, says *Thevenot*, like Hell: The Sea about the Coast is Black, and all the Land is burnt and scorched, occasion'd by a Rocky Island, which rose out of the Sea some Years since, vomiting out Flames of Fire. *Pliny* relates, that the Island of *Tbera* or *Santorini* it self, was rais'd out of the Sea by a Vulcano; but certain it is, three other small Islands, two in the Harbour and the third without, have been form'd and rais'd above the Sea by Subterraneous Fires. The first of these Islands, now call'd *Megali Kammeni*, or the great burnt Island, was rais'd out of the Sea after an Earthquake, an hundred and ninety six Years before the Birth of our Saviour, and became as big again in the Year of our Lord 726, by the joining another Island to it, which also rose out of the Sea, with a terrible Noise and Concussion of the Neighbouring Islands; and the same thing happen'd again in the Year 1457, as appears by a *Latin* Inscription upon a Marble at *Santorini*, with this Difference, that the Subterraneous Fire, after having rais'd an Island five

Islands
rais'd by
Vulca-
noes and
Earth-
quakes.

or

or six Feet above the Water, a vast Quantity of Rocks, which form'd a Space about a Mile in Circumference, open'd a Passage for the Sea Water to enter, by which the Fire was extinguish'd, and the Middle of that Space remain'd so low, that the Sea flowing into it by a Subterraneous Passage, made a little Lake, which remains so at this Day. The second Island, which is a little without the Harbour, and call'd in Greek, *Aspronisi*, or the White Island, because the Earth with which it is cover'd, is as White as Chalk, *Pliny*, who liv'd in the Reign of the Emperor *Vespasian*, says, arose out of the Sea in his time. The third, which is the least, and call'd by the Greeks, *Mikri Kammeni*, or the little burnt Island, was form'd in the Year 1573, according to the Relation of antient People at *Santorini*, who learnt it of their immediate Ancestors; and it is between this Island, and the Great *Kammeni*, that a fourth Island began to arise in the Year one thousand seven hundred and seven, and encreas'd for several Years after, till it became above six Miles in Circuit. The *Vulcano* which made this Island, was preceded by violent Shakings of the Earth, follow'd by a thick Smoak, which arose out of the Sea in the Day time, and Flames of Fire in the Night, accompanied with a terrible roaring Noise under Ground, not unlike that of Thunder, or the firing of great Guns.

The 4th
Island
rais'd by
a Vulca-
no, Anno
1707.
The man-
ner of it
very asto-
nishing.

Father *Goree*, who was at *Santorini* at the time this last Island was form'd, and kept a Diary of the Progress of it for a Year and upwards, relates, that it did not always rise equally on every Side, but it often happen'd that while it grew in Height and Length on one Side, it sunk down, and decreas'd on the

other.

other. That he saw a Rock rise out of the Sea forty or fifty Paces from the Island, which he continu'd to observe four Days together, at the End of which time, it sunk again into the Sea, and did not appear any more; but others which disappear'd as this did, re-appear'd again some time after. That the Sea in the Gulph or Harbour of *Santorini* several times chang'd Colour. At first it was Green, then Reddish, and afterwards of a Yellowish Colour; from whence there arose a Stink, which spread it self over the Island, and they imagin'd proceeded from the Sulphur, with which the Sea was cover'd. They saw also great Rocks rise up on every Side, which were afterwards united to the first, and made but one Island. As the Smoak encreas'd very much, and there was no Wind stirring, it ascended to the Middle Region of the Air, so as to be seen three or fourscore Miles distance, and in the Night time it appear'd like a Flame of Fire; while this continu'd there was an intolerable Stench for a Day and an half, but then a strong South West Wind arising, which carry'd the Smoak upon the Island of *Santorini*, it destroy'd all their Vintage, the Grapes appearing like dried Raisins. Their Silver and Copper also was tarnish'd and look'd Black, and the Natives became afflicted with Pains in the Head. In some Places the Sea boil'd and bubbled up, and the Fish were found dead upon the Shoars. Noises were hear'd under Ground like the firing of Cannon, and Flames of Fire darted up high into the Air, and then disappear'd. Our Author number'd one Night sixty Openings or Funnels, which all of them threw out a very bright Fire; and the next Morning he observ'd that the Island was very much rais'd.

At some times were heard Claps like Thunder, and great Stones were thrown up into the Air, endangering the Buildings and People on Shoar, and the Vessels passing by. The 15th of *April* 1708 was remarkable above all other Days for the great Number and Violence of Claps, by one of which, near and hundred great Stones were thrown up at once into the Air, some of them falling into the Sea at two Miles distance.

These terrible Noises and convulsive Motions being much decreas'd in *May* 1708, upwards of a Year after the first Appearance of the Island, Father *Goree* with the *Latin* Bishop of *Santorini*, had the Curiosity to go in a Boat to view it ; but in their Passage thither, the Sea smoaking, they put their Hands into the Water, and found it so very hot, that they were glad to make haste back, when they were within five hundred Paces of the new Island. They went afterwards to the greater *Kammeni* to view the Burning Island from thence, and they judg'd it to be about two hundred Feet in Height, of an oblong Form, about a Mile broad, and five or six Miles in Circumference. This Father left the Island of *Santorini* the 15th of *August* 1708, when the Fire, Smoak, and Noise continu'd very moderate, as he understood they did till the Year 1711, by Advices from thence, and the Natives of *Santorini* were then in no Apprehensions of any Danger from thence ; but the Island however was still encreasing in Magnitude.

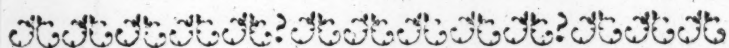
Not only this new Island, but the others near it, and even *Santorini* it self, as has been hinted already, are thought to have arisen out of the Sea ; but what a dreadful Sight must it be, as Mr. *Tournefort* observes, to see the reem-
ing

ing Earth bring forth such unweildy Burthens ! What a prodigious Force must there be to move, displace, and raise them above the Water from so profound a Depth ! for so deep are the Seas hereabouts, and even in the very Harbour of *Santorini*, that there is no fathoming it. He adds, whence came the Seeds of those Plants with which *Santorini* was so adorn'd, as once to obtain the Name of the beautiful Island, being nothing but a Mass of Stone cover'd with Mud, when it first emerg'd out of the Waters ? As to the present State of the Island of *Santorini*, however dreadful the first Appearance of its Coasts may be ; there is so good a Staple of Earth upon it, and so well cultivated, that it is a perfect Garden, compared with some other Islands about it, producing Barley, Grapes and Cotton in abundance ; and some little Wheat, the Wine is of the Colour of *Rhenish*, Strong and Spirituous, being exported all over the *Archipelago*, and as far as *Constantinople* ; the chief Trade of the Island consists in this and their Cotton Manufactures : The Women cultivate the Vineyards while the Men are employ'd abroad in vending the Wine : Their Cotton grows up in a shrub like a Gooseberry Bush, and is not replanted every Year as in the other Islands. They have no Oil, and scarce any Fruit but Figs ; their Bread is no better than coarse Barley Biscuit, one Reason whereof is, that there is no Fewel upon the Island to bake it. The Water they have is preserv'd in Cisterns, except one Spring. Their Meat they pickle in Salt and Vinegar, and afterwards dry in the Sun till it is almost as hard as a Board ; and it is eaten sometimes boil'd, and at others without any dressing. The Inhabitants are all *Greeks*, of

whom it is computed there are about ten thousand Souls upon the Island; one third of them of the *Latin* Communion, and subject to a *Latin* Bishop; a Cadi, or Judge Itinerant from the *Turks*, Visits them here annually as in the other Islands.

Nanfio.

To the Eastward of *Santorini*, lies the Island of *Nanfio*, antiently *Anaphe*, being sixteen Miles in Compass, without any Harbour belonging to it: The Country is Mountainous and almost destitute of Plants and Herbage, but bless'd with abundance of fine Springs: The Inhabitants are all of the *Greek* Communion, having the Bishop of *Siphno* for their Diocesan. There are neither *Turks* or *Latins* in the Island, only a Cadi visits them at certain Seasons in his Circuit: The Country yields a great quantity of Wax and Honey, and Partridges multiply so fast, that the People destroy thousands of their Eggs every Year, to prevent the little Corn they have being eaten up by them. Here are the Ruins of a Temple dedicated to *Apollo* still remaining, consisting of Pieces of Marble Columns, and a very beautiful Archirave; and not far from them, is a Chapel dedicated to the Virgin, built with part of the Materials of that Temple.



C H A P. XVIII.

Treats of the Islands of Thermia, Zia, Syra, Macronisi, Andros and Tenos.

Thermia.

T*hermia*, lies to the North East of *Melos*, and takes its Name from the Hot Baths, which are found here. It is not so Mountainous

nous as some other Islands, and the Soil being well cultivated yields plenty of Barley, Wine and Figs, but Wheat and Oil are scarce: they make about twelve hundred Weight of Silk every Year, and Manufacture Cotton enough for their own use. *Thermia* also produces plenty of Honey, Wax, and Partridges: It is computed there are about six thousand Souls in the Island, of the *Greek* Communion, who have a Bishop residing in *Thermia*, their chief Town, where there are fifteen or sixteen Churches, and several Monasteries: There are many hot Springs in the Island, the antient Baths are in the midst of a Valley, where there are still some remains of the Buildings erected about them. The Ruins of two antient Towns are also still to be seen here, (*viz.*) those of *Hebreo Castro*, or the *Jews Town*, and *Paleo Castro*; *Hebreo Castero* is on the South West of the Island near the Sea on the declivity of a Mountain. The Magnificence and Grandeur of these Ruins, says *Tournefort*, are surprising, and shew it to have been a glorious City. *Paleo Castro* is not so Ruinous as the other, but does not appear to have been so considerable a Town as the former.

Twelve Miles to the Westward of *Thermia*, lies the the Island of *Zia* or *Ceos*, sometimes call'd *Sea*; it is six or seven Leagues to the Eastward of the Continent of *Greece*, and fifty Miles in Circumference, being in the Form of a Crescent: *Carthea* is now the only City left in the Island of four that it was formerly famous for; it is seated on the Side of a Hill, and the flat roof'd Houses rising gradually form a kind of a Theatre: there are no other Streets to walk in, but the Roofs of the Houses. The Citadel lies in Ruins, without any Garrison

son to defend it ; what is left of the Town now stands three or four Miles from the Port, tho' it antiently extended over the Plain as far as the Sea. In this Valley are innumerable pieces of broken Marble Columns and Bases : The Port is on the North West part of the Island, and will admit of the largest Vessels. The ruins of the City of *Joulis* also take up a whole Mountain : Here is an antient Temple, the Columns whereof have their Shafts half plain, and half fluted, from hence you descend to the Sea Side, through a noble Stair-case cut in Marble, where is a Statue of a Woman without Arms or Head, but the Drapery admirably fine, supposed to design'd for the Goddess *Nemesis*. In this Island is still to be seen, a Way pav'd with flat Stone, and reaching three Miles in length, supposed to be made when *Greece* was in its flourishing State. The present Inhabitants are *Greeks*, except five or six Families who are of the *Latin* Communion : The *Greek* Bishop has a good Revenue ; and the Island is full of Papa's, Chapels and Monasteries.

Their chief Manufactures are Silk and Camlet ; and some relate that Silk Stuffs were first invented here : Among the Products of the Soil, their Figs are reckon'd the most considerable ; they have also a sufficient Quantity of Corn and Wine, but Oil they have none, and very little Wood. It is reported, that this Country being antiently very Populous, a Law pass'd, that if any Person liv'd beyond sixty Years of Age, he should be taken off by Poyson or otherwise, to make room for the rest. And the Natives it seems had such an indifference for Life, that they were willing to resign it.

The Island of *Syra* lies to the Eastward of *Syra*. *Zia*, and is five and twenty Miles in Circumference : The chief Town is built round a little steep Hill, almost in the Form of a Pyramid, about a Mile from the Port where stood the antient *Syros*. Here the *Latins* boast of a great Superiority, having, as they say, six thousand Souls of their Communion ; whereas there are not above eight or nine Families of the *Greeks*, which Blessing they ascribe to the Diligence of their Missionaries, who are *French* Capuchins : The People of the Island are also said to be of quite another Stamp than their Neighbours ; Men of great Piety and Probity as well as Diligence, improving their Manufactures to the utmost, particularly that of Cotton : But no wonder the *Latins* give us so great a Character of a People among whom they have made so many Profelites. The Island produces plenty of Barley, Wine, Figs, Cotton and Olives, and good Wheat, tho' they have but little of it. The Country is very Mountainous, and almost destitute of Wood ; the Air is moist and cooler than in the Islands about it.

Macronisi, the antient *Helene*, is situate between *Zia* and the Continent of *Attica*, from the last of which it is not above five or six Miles distant. It was once an Island of great fame, but is now perfectly deserted, except that some Shepherds of *Zia* feed Flocks of Goats here ; only Monsieur *Tournefort* observes, that for Simpling it is the most agreeable in the *Archipelago*, the Plants being larger and fairer than in other Places.

Macronisi
or *Helene*.

Joura is twelve Miles from *Syra*, and eighteen from *Zia*, being twelve Miles in Circuit,

Joura.

cuit, a poor barren deserted Country like the former, without Towns or Inhabitants, except two or three Shepherds.

*Andros, or
Andra.*

The Island of *Andros* lies forty or fifty Miles North East of *Zia*, and is about an hundred Miles in Circumference, being much longer than broad, and stretching from South to North: The chief Town is situate near the Sea, and call'd the Port of the Lower Castle; the old Marble Monuments shew that it was built on the Ruins of some magnificent City, tho' nothing can be much meaner than the present Buildings, considering the valuable Materials made use of in them. The Entrance of the Port is on the North East. The *Cadi* and People of Condition reside in Castles and Towers, of which there are built a great Number in the Island to defend them from the Rovers. There are between thirty and forty Villages in the Island, inhabited by four or five thousand People, among whom are a Colony of a thousand or twelve hundred *Albanois* brought hither by the *Turks*. A *Cadi* and an *Aga*, or Colonel of the *Janizaries* reside here, but the People have the Privilege however of electing Magistrates from among themselves. The Natives are all of the *Greek* Communion, except two or three Families, and yet here reside both a *Latin* and *Greek* Bishop; here are also, as in the other Islands, abundance of Priests and Chapels, and a proportionable Number of Monasteries. Between the chief Town and the Village of *Livadre* is one of the most delightful Plains that can be seen, being planted with Orange, Lemon, Mulberry Trees, Pomegranates, Figs, &c and water'd with pleasant Springs and Rivulets; but

but after all, neither the Air or Water of this Country are good. The Habit of the Women of *Andros*, as of most of the other Islands, is very unbecoming : Their Coats scarce reach their Knees, and their Shifts appear a handful lower ; they are wrap'd up in five or six Gowns, and about their Waists wear great Rolls of Cloth like a Farthingale : The Sleeves of their Gowns are so full and large that they reach almost to the Ground : On their Legs they have White Cloth Stockings and Slippers, and about their Heads wrap a piece of Linnen, which also covers their Breasts. The usual Garb of the Men is a Vest, and a Red Cap, and instead of Shoes they wear Pumps, or Slippers here, as they do every where else in the East.

This is one of the most fruitful Islands in the *Archipelago*, yielding Wine, Oil and Barley in abundance, and some Wheat ; but their Riches consists principally in Silk, of which they make above ten thousand Pounds every Year. The Mountains are cover'd with Arbut Trees, from the Fruit whereof they distil a Spirit, as they do from their Mulberries : They pay some Years fifteen thousand Crowns in Taxes to the *Grand Seigneur*. Their usual Food is Goats Flesh, besides which there is plenty of Poultry, Venison, Partridges and other Game ; but their Seas afford little Fish.

As to their Antiquities, among the Ruins of the antient *Paleopolis*, which was situated on the Brow of a Hill near the Sea Coast, are still to be seen the remains of a solid Wall with fine Marble Columns, Chapiters and Bases, and some Inscriptions which speak of the Senate and People of *Andros*, and

Priests of *Bacchus* : There are also the Trunks of several Marble Statués, which discover the Masterly Hand of the Engraver ; but the Head, Arms and Legs are all broken off by the Superstitious *Turks*; who detest all kind of Imagery. Near the Temple of *Bacchus* in this Island there was a Fountain, according to Tradition, that for certain Days every Year flow'd with Wine instead of Water, which the Priests no doubt, says my Author, took care to keep up the Belief of by conveying a quantity of Wine thither through secret Canals.

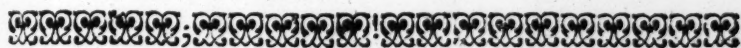
*Tine, or
Tenos.*

The Island of *Tine* is situate a Mile or two to the South East of *Andros*, stretching from the South East to the North West, and is about sixty Miles in Circumference : It is high Land, Mountainous and Bare ; and by some call'd a heap of Marble Rocks, but in many Places cover'd with a Staple of Fertile Earth. Antiently the chief Town of the Island stood upon the Southern Shore, where there remain now only two or three Houses, call'd still, however, *Polis*, or the City ; from hence ascending four or five Miles up a steep Rock we come to the principal Town, defended by a Castle ; besides which, there are thirty or forty Villages in the Island extremely Populous. The Country is well water'd, and produces Corn, Wine and Fruit ; they have also a considerable quantity of Silk, sometimes sixteen thousand Pound Weight in a Year, of which the Natives make Stockings and Gloves, it not being fine enough for Stuffs. The People here have a more decent Dress than those of the other Islands, following either the *Venetians* or *Candiots* in their Garb. Here is a *Latin Bishop*, and more of the

the Natives are of the *Latin* Communion in Proportion, than in the neighbouring Islands: This having been longer under the Dominion of the *Venetians* than any other Island in the *Archipelago*.

From the Castle of *Tine*, there being a noble Prospect of several other Islands in the *Archipelago*, Mr. *Tournefort* observ'd their respective Bearings, which are as follow, (*viz.*) *Foura* lies to the West of *Tine*, *Syra* South West, *Andros* between the North West and North North West, *Paros* South, *Delos* between the South South East and South, *Scio* between the North East and North North East, *Samos* between the East and East North East, *Nicaria* East, *Mycone* South East, *Amorgo* between the South East and South South East, *Naxia* between the South South East and South.

Bearings
of several
Islands
from *Tine*.



C H A P. XIX.

Treats of the Islands of Engia, Porus, Colouri, Negropont, Skyros, Lemnos, Imbros, Samothrace and Thassus.

I Come next to take a view of the Islands in the Gulph of *Engia*, antiently call'd the *Saronick* Gulph. This Gulph, or Bay, is made by the Promontory of *Sunium*, now call'd Cape *Colonna* on the *Attick* Shore, and *Schillæum*, now Cape *Skillo*, on the *Peloponesian* Shore; which Capes are two or three and twenty Miles distant from each other, and from the Entrance of this Gulph to the *Isthmus* of *Corinth* is about five and fifty Miles. There are many little Islands in this Gulph,

Gulph of
Engia.

but the most considerable are *Engia*, or *Egina*, *Colouri* and *Porus*, which only are inhabited : *Egina*, which at present giveth Name to this Sea, as the River *Saron* did antiently, is the largest of the three, and is call'd corruptly by our Sailors *Engia* : It lies about eighteen Miles from the Shore of *Attica*, and twelve from the *Morea*, and is about thirty Miles in Circuit. There is no Harbour about it, nor any City, or Village, except that of the same Name with the Island. The Town consists of about eight hundred Houses, and hath a Castle a little above it, not remarkable for any thing but the fine Prospect it affords ; for from hence are seen the Shores of *Attica* and the *Morea*, and many of the Islands in the *Archipelago*. The Antiquities still remaining here, are the Ruins of two Temples, the one situate North West of the Town, suppos'd to be that of *Venus*, mention'd by *Pausanias*, which hath but two Pillars now standing with a piece of an Architrave upon them : The other is four Miles from the Town on the opposite side of the Island, suppos'd to be the Temple which *Eacus* the first King of this Island dedicated to *Jupiter*, of which there were lately twenty Pillars standing with their Architraves upon them, and many others lying on the Ground, being of the Dorick Order, channell'd, or fluted, two and twenty Foot and an half long, and the Architraves thirteen Feet and an half long, and three broad ; by the Order of placing them there seem to have been fifty in Number, set about a Pace and an half distant from each other. This Island affords plenty of Corn, Cotton, Honey, Wax, Almonds, and other Fruits ; and is so pester'd with Partridges, that the People are summon'd annually by Authority to destroy their Eggs, or they would be in danger of losing their Crop.

The Island of *Porus* is situate near the *Morea* between *Egina* and the Promontory of *Schillaum*, being eighteen Miles in compass, and inhabited only by the *Albaneses* : It was antiently call'd *Calabrea*, and is remarkable for the Banishment of *Demosthenes* hither, where he poyson'd himself to avoid falling into the Hands of *Antipater*.

Colouri, antiently call'd *Salamis*, is separated from the Promontory of *Amphalia* six or seven Miles from *Athens* by a narrow strait not a Mile over : It is of an Oval Figure, and about fifty Miles in Circumference, having a Harbour on the West side eight Miles in length, and three in breadth ; at the bottom of which Bay is a Town of the same Name with the Island, viz. *Colouri*, having about an hundred and fifty poor Houses in it : There

There are but two Villages besides in the Island, one whereof call'd *Ambelachi*, stands upon the Streight towards *Athens*, near the Place where the antient *Salamis* once stood, which according to the Ruins thereabouts must have been four or five Miles in compass. The famous *Ajax* was King of this Island, who join'd the *Grecian* Navy with his Troops and twelve Ships when they went to the Siege of *Troy*.

As we sail from the Gulph of *Engia* to the Northward, we come to the Island of *Negropont*, which stretches from the South East to the North West a-long the Eastern Coast of *Achaia*, from which it is separated only by a narrow Channel, call'd the *Euripus*. This Island was antiently nam'd *Eubœa*, and by the Modern *Greeks* *Egripos*, but by the *Franks* corruptly *Negropont*. The chief Town *Egripos* lies in thirty eight Degrees thirty Minutes North Latitude, and is situate on the South West Coast of the Island about the middle of it, and join'd to that part of the Continent of *Greece* where the City of *Aulis* stood by a Stone-Bridge, in the middle whereof is a Redoubt and a Draw-Bridge for the Gallies to pass through. The Walls of the Town are two Miles about, and the Suburbs where the *Christians* inhabit are still larger. The Captain *Bassa*, or Admiral of the *Turkish* Fleet, is *Viceroy* of this Island and the Adjacent parts of *Greece*, where he has a Deputy, and a Fleet of Gallies generally lye in this Port. When *Mahomet* the second conquer'd this Island and had put the *Venetian* Governor to Death, he made Court to his Daughter *Signiora Anna*, who obstinately refusing the Embraces of her Father's Murderer, he cut her in Pieces with his Scymerar, on which Account her Memory is accounted sacred among the *Venetians*. On the North East Coast of *Negropont* stands the City of *Carisso*, a populous place, and a Bishop's See, subject to the Archbishop of *Egripos*. The Island abounds in Corn, Wine, Fruits, Fish, Flesh and Fowl: Our Countryman *Wheeler* relates, That Wine was two Pence a Gallon; Flesh an Halfpeny and Fish a Farthing a Pound in the City of *Egripos* when he was there, tho' it is seldem without a Fleet of Gallies in the Harbour; But what this Island antiently was and still is most remarkable for, is the uncertain Tides in the *Euripus*, or Channel, between that Island and the Continent, of which the last mentioned Judicious Traveller gives the following Account, (*viz.*) The Tides are sometimes regular and sometimes irregular in the *Euripus*, according to the different times of the Moon: The Ebbing
and

and Flowing is perceiv'd ten or a dozen Leagues on each side the the Strait, where the Town of *Egripus* stands in the little Bays along the Shore. They are regular from the three last Days of the old Moon to the eighth of the new: The ninth Day they become irregular, and continue so till the thirteenth inclusively: The fourteenth they are regular again, and continue so to the one and twentieth exclusively; when they become irregular until the twenty seventh. When they are irregular they Flow twelve, thirteen, or fourteen times, and Ebb as often in twenty four or twenty five Hours: At these times the Water is about half an Hour rising and three quarters of an Hour falling; but when the Tides are regular they observe the same Rule according to the Moon as the Tides in the Ocean: That is, they Flow twice in twenty four or twenty five Hours, and Ebb as often, losing near an Hour every Day, and are about as long coming in as going out; but there are observ'd these differences between the Tides of the *Euripus* and those of the Ocean at all times: The *Euripus* rises but a Foot or little more, whereas in some Places of the Ocean they rise twelve Feet, (but in some parts of the Ocean, Travellers observe, the Tides do not rise above a Foot) and between the Ebbing and Flowing of the *Euripus* is a little Space wherein the Water seems to stand still, which it is not observ'd to do in the Ocean.

Six or seven Leagues to the Northward of *Negropont*, lies the Island of *Skyros*, which receiv'd its Name from the ruggedness of the Country, being full of Rocks and Precipies. It is of a Triangular Figure, and sixty Miles in Circumference. *Pallas* was the Protectress of this Island; her Temple stood on the Sea Shore, in a Town which bore the same Name with the Island, of which there are still remaining some Columns and Cornices, at least Travellers suppose them to be the Ruins of that Temple: The Town of *Skyros* is a Bishop's See; and there are about three hundred Families of *Greeks* in the Island; the Country is well Wooded and Watered, and has plenty of Corn and Wine.

Between the Island of *Skyros* and the Gulph of *Thessalonica*, are the Islands of *Saragino*, or *Limini*, *Scopelos*, *Siatto*, *Pepare Thus*, *Haloneus*, *Pontico*, *Dremus*, and some others, of which our Geographers or Travellers, have not yet thought it worth the while to give us any particular Description; and therefore I proceed farther Northward to the Island of *Lemnos*.

Stalimene, antiently *Lemnos*, is an Island in the North Part of the *Egean* Sea, of a Quadrangular Figure, each Side being between twenty five and thirty Miles long. It is almost equally distant from the Coasts of *Romelia*, *Natolia*, and *Macedonia*. The chief Town is of the same Name of the Island; and on the West Side of it, in forty Degrees odd Minutes North Latitude, over against *Monte Santo* or *Mount Athos*, above mentioned to be possess'd by the *Greek Caloyers*: The Shaddow of which Mountain a little before the setting of the Sun, is said to reach as far as this Island, tho' it be sixty or seventy Miles distant from it, which I look upon as a very ridiculous Assertion, unless they mean no more than that a little before Sun set *Mount Athos* intercepts their View of the Sun, for never was a Shadow discernable at ten Miles distance from the Hill that made it.

The Country is not so Mountainous as the other Islands, and has several fruitful Valleys which produce Corn and Wine, and other Necessaries of Life; but there is no Wood, and scarce any Springs in the Island. Their principal Riches is said to be a Mineral Earth call'd *Terra Lemnia*, of excellent Virtue in curing Wounds, expelling Poysons, stopping Fluxes, &c. and a great preservative against Infection. This is made up in little Balls and sealed by the *Turkish* Officers, after which, and not before, it is permitted to be sold and distributed to the rest of the World, On the 6th of *August* Annually the *Greeks* begin to gather it, with much Religious (or rather, Superstitious) Preparation, said to be introduc'd by the *Venetians* when they were Sovereigns of this Island. There is one Hill only which produces it, the Surface whereof being open'd, they discover the Vein, which resembles the Earth cast up by Worms; and having gather'd as much of it as their Priests approve of, the Earth is closed again, and some Bags of it sent to the Grand Seignior, and the rest sold to Foreign Merchants. In the time of the *Venetians* there were Forty or Fifty Towns and Villages in the Island well inhabited; but it is thinly Peopled at present. The best Port in the Island is call'd *Mudro*, being on the S.E. part of it; Above which stands a Town with an indifferent Castle Garrison'd by the *Turks*, in whose Possession the Country now is. A Third Town Geographers take notice of stands near the Ruins of the antient *Hephestiades*, memorable for the Temple of *Vulcan*; for into this Island the Poets feign that *Vulcan* fell from Heaven, being kick'd out of Paradise by *Juno* for a deform'd homely Brat, and laim'd in the Fall, from whence

whence he was call'd *Lemnius*, and worship'd as a decrepid Deity by the People of this Island.

Between *Lemnos* and the *Thracian Chersonese* lies the Island of *Imbros*, or *Lembros*; it is a Mountainous Country cover'd with Woods, and has four Villages in it, the chief of which is called *Imbros*, and defended by a Castle. It is full of wild Beasts and Game, there being a great deal of Cover for them. But I don't find any thing else it is considerable for.

Samondrachi, antiently *Samothrace*, is an Island opposite to the Coast of *Thrace*, or *Romelia*, where the River *Hebrus* falls into the Sea: It was first called *Leucosia*, and afterwards *Samos*, and then *Samothrace*, to distinguish it from the other Island of *Samos*. The Chief Town is of the same Name with the Island, situate on a high Hill on the North part of it, overlooking a spacious Harbour, and there are several other good Ports about this Island.

The Island of *Thassus* lies to the Westward of *Samondrachi*, near the Mouth of the *Strymonian Bay*, or Gulph of *Contessa*; a fertile Island, forty or fifty Miles in Compass, yielding plenty of Wine, and well cover'd with Wood. In the Mountains are Quarries of excellent Marble, by the *Romans* call'd *Thassian Marble*. There were also Mines of several kinds of Metal, wrought in the Time of *Alexander the Great*: but none at present that I can learn. The Chief Town is situate in a Plain near the Sea, on the North part of the Island. And thus I have gone through the Description of the Islands in the *Levant* and *Egean Seas* under the Dominion of the Grand Seignior: In which I was induc'd to take more than ordinary Care and Pains; these Islands having been long possess'd by the Politest People that ever yet appear'd in the World, tho' now they are in Subjection to the Barbarous *Turk*, who carries Ignorance and Desolation along with him wherever he comes: And for that Reason, if not upon a Religious Account, ought to be oppos'd by all the Powers on Earth. And tho', 'tis true, there are some single Potentates of *Europe* more than a Match for him; yet such is the Ambition, or rather Jealousy, of Christian Princes one of another, That one Prince no sooner endeavours to put a stop to the Progress of this great Oppressor and Enemy of the Cross, but some other *Christian King* confederates with, and strengthens the Hands of the Infidels, to the everlasting Disgrace of our Religion, and to the Prejudice of the Common Interest of Mankind,

C H A P. XX.

*Treats of the Trade, the Weights, Measures, and
Coins of Turkey.*

W H o e v e r attentively considers the happy Situation of the *Grand Signior's* Dominions, their vast Extent, and the Fruitfulness of the Soil in many of the *Turkish* Provinces, producing whatever can contribute to the Support or Convenience of Life, would be inclin'd to believe, that the Trade of the World must infallibly center here; and all other Nations become Dependant on this Empire. For by the Gulph of *Persia*, and the *Red Sea*, he has a better Opportunity of exporting the Product and Manufactures of his Western Dominions, and of importing all the rich Merchandizes of *China* and *India*, than any Nation in *Europe*. The Islands of the East, where only Spices grow, must also have been long since reduc'd under his Power; had he a Fleet answerable to what might be expected from a Prince who hath all manner of Timber, and Naval Stores, in his own Territories, sufficient to equip the largest Fleets; and Millions of People whose Persons and Fortunes are entirely at his Disposal. And as to the Trade of the *Mediterranean*, bounded on three Sides by the *Turkish* Provinces of *Egypt*, *Syria*, *Asia Minor*, &c. what could have prevented the *Sultan* from being Sovereign of this Sea, if his Subjects had apply'd themselves, like other Nations, to Maritime Affairs. In the Trade of the *Black Sea* indeed, which is enclosed on every Side

The Situation of
Turky Advantageous for
Trade.

by the *Grand Signior's* Dominions; he has no Competitor, but had any of the Maritime Powers of Europe these Advantages, they would soon give Laws to the rest of the trading World. It is scarce possible to conceive, how all these glorious Advantages are lost by the Indolence and Inactivity of the *Turks*, or the destructive Maxims they are governed by. As to the Gulph of *Persia*, tho' the *Grand Signior* is Master of *Bossora*, situate towards the Mouth of the *Tygris*, which discharges it self into that Sea, and is a Port of greater Trade than any, if not than all the other Ports in the Gulph, and crouded in the Season by foreign Merchants from all Parts; yet have the *Turks* themselves scarce any share in the Trade, or so much as one Ship on that Side: The greatest Advantage accruing to them, is, by the Duties of Import and Export, and the Taxes laid on the Natives of the adjacent Country, which the Tributary Prince of *Bossora* has a considerable share in. The King of *Muscatt*, an *Arabian* Prince, who has no dependance on the *Grand Signior*, Commands the Navigation of this and the *Red Sea*, as well as of the *Ethiopick* Ocean. The *Turks* have been beaten out of most of the Ports they were once possess'd of on the *Arabian* Coasts, and have very little Influence on that People at present. Some Gallies and other Vessels the *Grand Signior* has indeed in the *Red Sea*, but they seldom sail beyond the Straits of *Babel Mandel*, or are employ'd in any Foreign Trade. In the *Mediterranean*, the *Turks* are employ'd in transporting the Product and Manufactures of one Province to another; but are never known to make long Voyages to any distant Countries,

Countries, or indeed to any People of a different Faith : But the Merchandize of *Christendom* is carried to them in Foreign Bottoms, as well as that of the East, and in the same Vessels, the Produce and Manufactures of *Turky* are sent abroad, so that they reap little other Advantage by their Trade, but what proceeds from the Customs and Duties of Import and Export. By the *Black Sea*, besides Provisions and Naval Stores, the *Turks* import great Numbers of *Christian* Slaves, taken by the *Tartars* in their IncurSIONS into *Christendom*, or such as their *Jewish* or *Christian* Factors buy up, and Barter for in *Circassia*, *Mingrelia*, &c. Where Parents willingly part with their Children for an inconsiderable Gain; not with a view of their being used as Slaves, and put to the vilest Drudgeries, but in hopes that their Beauty or Merit will procure them Admission into the Families of the greatest Princes, and raise the Fortunes of themselves and their Families ; so that however harsh the Selling their Children may sound in the Ears of the Western People, when we understand upon what Motives they part with them, it abates much of the Detestation we conceiv'd against them for the seeming unnatural Practice ; they send them to distant Countries as the likeliest Means to procure their Advancement in the World : But was it not for this constant supply of Slaves from foreign Countries, and the Addition of *Christian* Runegadoes who daily Apostatize, and go over to the *Mahometans*, *Turky* would be still more thinly peopled, and their Empire decline much faster than it does. Besides the Trade carry'd on by Sea in *Turky*, great Quantities of rich Merchandize are

daily transported to and from *Persia*, *Arabia*, and *Tartary*, by Caravans of Camels and Mules: But this as well as other Trades, is manag'd chiefly by the *Armenian Christians* or *Jews*: The *Mahometan* Subjects do not seem so intent upon Trade, as in procuring Preferment in the Church, the Army, or Civil Government; leaving Traffick and Mechanical Employments to the despised *Christians*, who by their Manual Labours or Foreign Trade, in reality contribute more to the support of the Empire than the *Turks* themselves; which alone seems a sufficient Reason for the Government to Indulge them in the Exercise of their respective Religions,

Goods ex-
ported
from *Eng-
land* to
Turky.

I come now to speak more particularly of the Trade of *England* with the *Turkish* Dominions; and first, as to our Exports, which are chiefly of our own Product and Manufactures, viz. Long and Short Cloths, Stuffs, *Perpetuana's*, *Haberdashers* Wares, *Coney* Skins, Clock Work, Gold and Silver Watches, Wrought Iron and Brasses, Glass, Lead and Tin; all transported in our own Bottoms; for the *Turks* send no Ships into the Ocean, or to any Nation of a different Faith, as hath been observ'd already.

Goods
imported
from
Turky.

Goods imported from *Turky*, are, Raw Silk of the Product of *Persia*, Carpets, Goats-hair, Mohair Yarn, Goats-wool, Cotton Wool, Cotton Yarn, Dimities, Burdets, Shagrin-Skins, Cordovants, Blue, Red, and Yellow; Coffee the Product of *Arabia* only; Rhubarb the Product of Eastern *Tartary*; Turpentine, Storax, Gum Seneca, Gum Tragant, Gum Arabick, Opium, Organum, Galls, Mastick, Wormseed, Senna, Zeduary, Storax, Emery Stones, Terra Lemnia or Sigillata, China Root, Pomgrate,

nate Peels, Spunges, Pistachio Nuts, Dates, Almonds, Wine, Oyl, Figs, Raisins, Mother of Pearl, Visney Valinia for dying, Sal Armoniack, China-Root, Allom, Botargo, Roman Vitriol, Box-wood, Bees-wax and Saffron.

The present Price of which imported Goods, at least of such of them as are most considerable for their Value and the Quantities imported, I inform'd my self of from an eminent *Turky* Merchant, and find them to be as follows, (*viz.*)

Sherbuffe Silk
and *Ardepett*
Silk imported
from *Smyrna*.

Sold by the Battman of
2400 Drachms, which
ought to hold out eleven
great Pounds of twenty
four Ounces (as this and all
Raw Silk is sold) or sixteen
Pounds and an half of six-
teen Ounces to the Pound,
is worth about sixty five
Dollars per Battman; the
first sort, without the
Charges of Custom &c.

Dollars.

Cotton Wool	—	14	[Per Kental of 100 Rorilo's, which ought to weigh 122 Pounds Eng- lish.
Cotton Yarn as in			
Goodness	—	20 to 37 $\frac{1}{2}$	
Gauls	—	20	
Vallinia	—	1 $\frac{3}{4}$	
Boxwood	—	1 $\frac{1}{2}$ to 2	]
Bees-wax	—	44	

Goats

The Present State

Goats Wool the Oque of 800 Drams, or 5 lb. 6 Ounces *English*, Dollars 3 $\frac{3}{4}$.

	Dollars.	
Scamony ———	7 $\frac{1}{4}$	} Per Oque of 400 Drams, or 2 lb. 11 Oz. <i>English</i> .
Wormseed ———	1 $\frac{1}{2}$ to 2	
Roman Vitriol —	$\frac{2}{3}$	
Mohair Yarn from	1 $\frac{1}{2}$ to 5	
Scio Turpentin	2	
Gum Tragant	$\frac{2}{3}$	

Cordovants Blue, Red and Yellow, one Dollar *per* Skin.

Weights.

2400 Drams, or sixteen pounds and a half *English*, is one Battman of *SMYRNA*.

180 Drams, one Rotilo.

146 Drams, is one Pound *English*.

250 Drams, is one Rotilo of Opium.

120 Drams, is one Rotilo of Saffron.

720 Drams, is one Rotilo of *ALEPPO*.

700 Drams, is one Rotilo of White Silk.

680 Drams, is one Rotilo of *Persia* Silk.

The Kental of *PERSIA* is 28 Battmans.

Measures.

The Pike is 27 Inches *English*, by which is sold all Cloath, Wrought Silk, &c.

Coins.

Gold and Siver Coins of all Countries pass in *Turky* for their Value.

The Coins of the Country are Aspers, Parrs, Zelotes, and half Zelotes.

An

An Asper is about the value of an Half-peny. Three Aspers make one Pararr. Forty Pararrs make on Dollar. A Zelote is two thirds of a Dollar.

Gold Coins.

Zingerlees worth two Dollars $\frac{2}{3}$. Tomilees worth two Dollars and half each.

For the Protection of our *Turky* Trade, and Support of the *English* Interest in the *Grand Seignior's* Dominions, his Excellency, Mr. *Stanyan* at present resides at *Constantinople* in the quality of Ambassador of *Great Britain* to the Porte, Mr. *Pournell* Consul at *Aleppo*, Mr. *Bodington* Consul at *Smyrna*, Mr. *Wheake* Consul at *Grand Cairo*, Mr. *Stevens* Consul at *Theffalonica* or *Salonichi*, and Mr. *Hefferman* Consul at *Cyprus*. Mr. *John Cary* resides at *Tripoli* under the Character of Vice Consul, and Mr. *Brutus Brown* is Vice Consul at *Scanderoon*; which, tho' it be but a Viceconsulate, is one of the most profitable Posts in the Disposal of the *Turky* Company; there being greater Quantities of Goods exported and imported here to and from *England*, than at any other Port in *Turky*. It is to be remark'd also, that the Raw Silk imported from the *Grand Seignior's* Dominions is for the most part of the growth of *Persia*: the Silk which is of the growth of *Turky* being manufactur'd and spent there. There are no Wroght Silks imported into *England* from *Turky*, or any other Country, because they are at present prohibited by Act of Parliament: but the *Turky* Burdetts, which have a mixture of Silk, are however pretty much worn amongst us.

Ambassa-
dor and
Consuls.

C H A P. XXII

*Treats of the Marriages, Divorces, Concubinage
and Funeral-Rites of the Turks.*

Two
kinds of
Marriage
in Turkey.

MArriage in Turkey is of two kinds, the one for Life, if there be no just Cause of Divorce; the other Temporary, and upon such Conditions as the Parties can agree on before a Magistrate. As to Concubinage, or their Commerce with their Female Slaves which they purchase or breed up, and with whom no Contracts are made, these can hardly come under the denomination of Wives, both the Mother and the Children remaining Slaves, and descending with the other Estate and Moveables, to the next Heir, unless they turn *Mahometans*, or the Father Enfranchise them before he dies, or by his last Will; and in these Cases indeed the Children by a Slave come in for a share of their Fathers Goods and Estate with the Children of those Women he has taken by Contract; at least of such Part as remains unsettled; for whatever the Husband contracts to allow his Wife, in case of Divorce or Death, goes only among the Children he hath by her. The Issue of a future Wife do not seem to be entitl'd to any share of this.

The first
sort of
Wives.

As to the first sort of Wives, if the Consent of Parties be requisite to constitute a Marriage, this seems to deserve that honourable Appellation as little as the other, for the Parties themselves are seldom consulted in the matter, but frequently match'd before they are of Age to make a Choice: their Fathers or nearest Relations agree upon Conditions, which

which are recorded before a Judge, and nothing else is necessary to make them Man and Wife according to their Law : no previous Courtship, or even Acquaintance with the Party is allow'd ; They are perfect Strangers both to the Person and Humours of the Lady with whom they are about to enter into the strictest Alliance : the Woman is not so much as present when the Contract is made and registred before the Judge ; nor is it afterwards solemniz'd before a Priest in the Temple, as with us. But when all things are adjusted, the Lady, Veil'd from Head to Foot, is set on Horse-back with a Canopy held over her Head, and being preceded by her Baggage, consisting of her Wardrobe, and such Furniture and Utensils as her Father presents her with (which is usually all the Fortune the Bride hath) and attended by a large Train of her Relations and Acquaintance, with the Musick of the Country, Dancing Girls and Strolers playing before her, she is brought in mighty Pomp to the Bridegroom's House, where the Male Relations by themselves, and the Women in a different Apartment by themselves, are entertain'd, and spend the remainder of the Day in rejoicing, as usual upon such Occasions.

At Night the Lady is led by an Eunuch to the Bridal Chamber ; Or, if she be of inferior Quality, by some Female Acquaintance ; where being left with her new Spouse, he undresses her himself ; and to exercise his Patience, the Strings of her Breeches (for all the Eastern Ladies wear them) he finds tied with a Thousand Knots by her Female Companions who had the dressing of her.

The *Turks*
take but
one Wife
of the
first sort.

Second
sort of
Wives,

Concu-
bines.

Of these First sort of Wives, the *Turks* seldom take more than One, tho' they are allow'd Four, unless upon account of advancing themselves by such Matches ; for as these Wives are all equal, it seems almost impossible to avoid a perpetual Contention where there are several of them in one House. But they usually take one of these to be Mistress of the Family, and if their Constitution or a fancy for Variety induces them to take more Females to their Bed, they purchase some beautiful Slaves in the Market, if there be none they like among their own. As to the Second sort of Wives, those they contract with for a Time : this is usually done where a Merchant or Traveller has occasion to reside in some place at a great distance from home : in this case the Terms are agreed on and recorded before a Magistrate, and the Woman taken to his Bed with very little Ceremony, and dismiss'd with less. The Children however Inherit equally with the Issue of the First kind of Wives.

As to their Concubines, or Female Slaves, these must neither be *Mahometan* nor *Christian Subjects* ; but such *Christian* Females as are taken in War, or purchas'd of the *Tartars*, or other People, and sold in their Markets ; and the Issue of these, I perceive, are Slaves as well as their Mothers, at least till they are Enfranchis'd, or become *Turks* ; and then they are upon the same foot with the Issue of the Wives by contract. These Concubines are far from attempting to rival their Mistress, tho' they share with her in their Master's Bed ; but pay her the greatest Respect, and wait upon her with uncommon Diligence : By a Sign or a Nod, imperceptible to Strangers,

gers, every thing is transacted in the Family without Noise or Contradiction, as the *Christian* Ladies observe who have been admitted into their *Harams*: but notwithstanding this may generally be the Case, and Custom may have render'd many things easy, which to a *Christian* Spouse might seem intolerable, Jarrs and Insuperable Aversions will sometimes happen, to which the *Turks* apply the common Remedy of a Divorce. On the Man's part, Sir *Paul Ricaut* relates, it is sufficient, as among the *Jews*, to alledge generally an unalterable Dislike, and that *She finds no favour in his Eyes*. But then if he can charge her with no particular Fault, he must pay the whole Sum he agreed for in case of Death or Divorce; which very much restrains them from making use of this Privilege which the Law allows them: and that the Man may not be too hasty in an Affair of this Consequence, he is prohibited to take his Wife again till he has undergone the Mortification of seeing her enjoy'd by another. As to the Case of Adultery on the Woman's part, it is a Capital Crime, if the Husband will proceed against her with the Rigour the Law allows: and the Man who is taken in Adultery with another's Wife may be kill'd by the injured Husband on the Spot. The Woman also may obtain a Divorce in several Cases, as where her Husband neglects to supply her with Food, or Firing, or Materials to spin her Clothing: If he be impotent, or given to unnatural Lusts: or if he spends too much time with his *Odalicks*, or Female Slaves, and does not Bed with her once a Week, as the Law directs. In any of these Cases she may obtain a Divorce, and have the Sum agreed for in case

Divorces.

Adultery
Capital.

of Death or Separation assign'd her for her Maintenance. And if their Women can dispence with the Custom of sharing the Husband's Embraces with their Slaves, they have very little else to disturb them; their Apartments are as commodious and pleasant as they can desire; their Furniture and Habits as rich as the Circumstances of their Lord will admit; they are attended, diverted, and flatter'd by their Slaves at home, and allow'd to visit their Relations abroad, and go to the Baths twice a Week, where they meet with an Assembly of their own Sex, and enjoy the Pleasure of Conversation, and shewing the Richness of their Garb and Jewels. In short, their Minds are so diverted by Amusements of another Nature, and being taught from their Infancy that their Honour consists in keeping themselves conceal'd from all Men but their Husbands, they have less Passion, perhaps, for the Conversation of our Sex, than our Western Ladies may imagine. It is no more an Affliction for a *Turkish* Female to share a Man with Six or Seven more, than it is for a *British* Lady to be confin'd to one.

Argu-
ments.
for a Plu-
rality of
Women.

Before I leave this Head, it may not be thought an impertinent Digression to enquire a little more particularly into the Arguments for and against a Plurality of Wives and Concubines: or whether the Custom of the *Turks* or *Christians* in this Article is to be preferr'd. The Practice of taking more Wives than one, it must be admitted, has been almost universal, and might seem to plead a general Prescription, before Christianity appear'd in the World. The Law of *Moses* is observ'd to be so far from condemn-
ing

ning this Custom, that in several places it seems to suppose and confirm it. Deut. 21, and 15. says, *If a Man have Two Wives, one beloved and another hated, he shall not disinherit his eldest Son by the Wife he hated.* And God enumerating the Favours and Blessings bestow'd upon King David, among others remembers him, *That he had given him his Master's Wives into his Bosom.* Mr. Selden observes, That the *Jews* held it lawful to take as many Wives as they cou'd maintain; tho' the Rabbins indeed advis'd that no Man shou'd exceed four, unless the King, to whom they allow'd Eighteen; and the High Priest was to have but one. The Modern *Jews* who live in *Turky*, or in any other Country where Poligamy is allow'd, indulge themselves, as antiently, in a Plurality of Women: whereas in *Germany* they confine themselves to one.

The Advocates of Poligamy, who held it agreeable to the Law of Nature, alledge, that the Ends of Matrimony, such as the Certainty of Issue, and the Benefit of mutual Assistance, are as well answer'd this way, as by confining one Man to one Woman. And as to the Objection, that the Conjugal Faith ought to be reciprocal, they say, That mutual Faith does by no means suppose that the Performances on each side must needs be equal: nor does the true Intent of Matrimony require, that the Man shou'd confine himself as strictly as the Woman; for the Issue may be as well ascertain'd where the Man hath two or more Wives. That one principal End of Matrimony being the Procreation of Children, One Man in this respect is equal to many Women; and that it is only Lust, or an unreasonable Jealousy in the Wife, which

which makes her so concern'd at her Husband's taking another to his Bed. That if the Husband contracts indeed to admit no other to his Embraces, he ought to observe it; but where there is no such Condition, the Wife ought to be satisfied with a competent Share: for she has no more Right over her Husband's Body than she obtain'd by the Matrimonial Contract. That it is not at all unjust to put that Sex in a Condition Inferior to that of the Mens, to whom they owe their Defence and Support. And as to Jealousies and Domestick Quarrels, said to be occasion'd by Poligamy, they are chiefly observ'd to be in those Countries where Women are taught that they ought to be on an Equality with the other Sex: For in *Turky*, and some other Countries, either through a natural Disposition, or in conformity to Custom, they pay a ready and quiet Obedience to the Laws, which require them to submit to the Men upon very unequal Terms.

As to the Command which prohibited Adultery to the *Jews*, that is defin'd in *Leviticus* to be *The coming to another Man's Wife, The polluting another Man's Bed*; and it is absurd to imagine, that a Law against Adultery, directed to a People who actually used Poligamy, should Condemn the Practice of it, without declaring as much in express Words. It is evident also that Poligamy was never thought to be forbidden by this Command by any of the *Jewish* Doctors or Interpreters during that Dispensation; nor was it once reprehended or reprov'd by their Prophets, as their other Transgressions frequently were: but on the contray, was universally practis'd by the Patriarchs and the best Men amongst them.

them. They urge further, that all the Right which one Person can have to the Body of another must arise from Covenant, and the Consent of the Parties; and consequently, if so much is perform'd as is covenanted for, there ought to be no complaint of Injurious Dealing. There is no necessity that the mutual Performances among all Parties should be alike; for then it would be repugnant to the Law of Nature, that one Man should be born a Prince, and another a Subject; and that by virtue of an antecedent human Covenant, not made by themselves, but by others: And none will maintain it to be a Breach of Natural Equality, that the Wife is not allow'd to govern in her turn. To Commiserate the Condition of Wives in *Turkey*, therefore, is as absurd and Impertinent as to bestow our Pity upon Husbandmen and Artificers, that they should be so unfortunate to live in more uneasy Circumstances than the Nobility. Nor need a Woman make any scruple of Conscience in agreeing to this kind of Matrimony in a Country where the Practice is allowed by Authority; especially since if it were in any degree Criminal, the Force of the weaker Sex could never prevail against the Power of Men and antient Custom. And tho' the Example of the *Mahometans* may be of no great weight among *Christians*, yet the Poligamy of the Patriarchs and other Holy Men antiently, strongly argues that a Pluarlity of Wives was not against the Law of Nature, or *Moses*, as our Modern Divines indeed admit, particularly Doctor *Whitby*, in his Paraphrase on the 19th of St. *Matthew*, says, That neither Divorce, Poligamy, or Concubinage, were against the Law of Nature
or

or the Moral Law: and are only evil now on account of their being prohibited by our Saviour's positive Command.

Argue-
ments a-
gainst Po-
ligamy.

On the other Hand, those who hold Po-
ligamy to be absolutely immoral, and Ori-
ginally an Evil, before any positive Prohi-
bition against it, observe that in those Coun-
tries where it is practised the Women are in
the Condition of Slaves; that no real Love
or Friendship can be expected from them
while they are under a Force, but perpetu-
al Jarrs and Jealousies must distract the Fa-
mily, and the slighted Woman and her Issue
probably be rendred very miserable: Nor
can it ever be supposed that a Woman wou'd
consent to share her Husband's Bed and Af-
fections with another Female, unless compel-
led by Force or Fear, which can found no
Right in the Man to use her in this manner.
And it is observ'd, where a Plurality of Wives
is allow'd, the Man however seldom fails to
single out one Belov'd She whom he prefers
to the rest: Nature out of a Multitude seems
to lead him to one on whom he settles his
Affections and uses as a Wife, the rest serving
but for State, or to divert him in some other
manner. The *Turks* themselves do not al-
ways make use of the Liberty their Law al-
lows them, but upon choice frequently con-
fine themselves to one. It is urg'd further, that
our Saviour's Argument, That God created
them Male and Female, and that there was
but one Woman made for one Man, has a great
deal of weight in it: For if a Plurality of
Wives wou'd have added to the Joys of
Paradise, they would not have been wanting
there. It seems to be the result of infinite
Wisdom and Goodness, that the Society
of

of one Man and one Woman is most agreeable; and had not the Divine Wisdom thus discover'd it self, our Reason would have led us to form the same Conclusion; for even Paradise must have been disturb'd and ceased to have been Paradise, had *Adam* had more Wives than one, and any of them could have suspected themselves to be less regarded than the rest.

And unless a Man places his whole Satisfaction in gratifying an insatiable roving Lust, to what purpose should he desire more Women than one? Is there that great difference in our Constitutions, that one Woman cannot answer the Demands of one Man, so far at least as is consistent with his Health and the Serenity of his Mind? And surely he who only regards the Gratification of the sixth Sense, as some call it, and does not at all consult the superior Pleasures of the Understanding, richly deserves to be rank'd with Brutes, with whom he puts himself upon the level. Who wou'd to satisfy a wandering Appetite bring ten thousand other Inconveniencies upon himself, forfeit the Friendship of his first Spouse, render her and her Children miserable, and make his House a Seat of endless Debate and Strife?

Another Argument against Poligamy is taken from the equal numbers of Males and Females: Now as this is evident from constant Experience, if one Man is allowed a dozen Women, others must go without any, and sure it is more just and necessary that every Man should have one Female, than that the whole Sex should be ingross'd by a few. It is generally said indeed that Poligamy was indulg'd to the Antients

that the World might be speedily peopled; but upon due Reflection I believe it will be admitted, that the World would have been at least as soon peopled if every Man had had his Mate, and none had more than one; for ten Men match'd with ten Women, will certainly produce a more numerous Issue than one Man and ten Women: And those who imagin Mankind would be better propagated by Poligamy, certainly grounded their Opinion upon what is false in fact, *viz.* That there are abundance more Females born than Males. But those who have made any Observations of this nature, find that there are rather more Boys born than Girls; tho' indeed the Numbers are pretty near equal.

As to the keeping of Concubines, who are look'd upon as an inferior kind of Wives, because they can claim nothing from the Man by Contract; if Poligamy be immoral, surely this is much more so: for either the Woman is under a Force or not. If she be a Slave, or otherwise in the Power of the Man, the compelling her to submit to his Embraces is certainly a high Act of injustice: and if she consent, the least that she could be supposed to expect in lieu of her Virginity, is to be provided for and protected by the Man, who took her to his Bed: and he ought by that Act to be interpreted to have stipulated to do it. Whereas in Countries where this is allowed, these Women are frequently put to the vilest Drudgeries, or sold to Strangers. And in our own Country, these unhappy Creatures and their Children are usually abandon'd to all the Contempt and Hardships they are capable of suffering, and sometimes

times put upon destroying themselves and their miserable Issue: which are Consequences so horrid as must deter every Man from this kind of Commerce. It is but turning the Tables, and reflecting how we shou'd take it to have a Daughter or a near Relation thus abus'd, and we shall want no Arguments to convince us of the Foulness of the Crime. There remains nothing more to be observ'd of the Marriages of the *Turks*, or their Commerce with Women, unless it be that the Men are never reproach'd here for the Disloyalty of the Wives; but the Disgrace of Cuckoldom falls entirely on the offending Woman, and her Relations. It is as ignominious to a Family to have a Daughter or a Sister play the Whore, as it is to have a near Kinsman hanged in this Part of the World.

The Customs and Ceremonies of the *Turks*, ^{Funerals and Mourning of the} with relation to their Mourning and Funerals, differ so very little from those of the *Mahometans* of *Persia*, already mention'd, that ^{*Turks*.} they will not furnish out Matter for a distinct Chapter: Travellers acquaint us, that when a *Turk* seems past hopes of Recovery, his Friends assemble about him, exhorting him to a cheerful Submission to the Divine Will, against which it would be impious to Murmur or Repine. When he is dead they shave him from Head to Foot, except the Face, and having stop't all the natural Vents, wash and perfume the Corps, after which they wrap the Body in Linnen, and throw a Pall over it. The Friends being invited to do the last Office, the Procession is begun by some *Devotes*, or Religious, with lighted Torches, and followed by others repeating some Passages in the *Alchoran*: next comes a led Horse, or

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several,

several, according to the Quality of the Deceased, with the Ensigns of the Mosque : Then the Corps laid on a Bier, without a Coffin, is carried by some of the best Quality in the Company, reliev'd from time to time by others, if the way be long. The Relations and Friends follow the Corps, and being come to the Burying Place, which is usually without the Town by the Highway Side, it is deposited in the Grave, which is so contriv'd, that the Body may sit upright to undergo the Examination of the Angels who are supposed to resort to the Grave, and enquire into the Faith of the Deceased as soon as the Company is withdrawn; the Relations, especially the Women, come to the Grave afterwards at certain times to pray for the Dead, and leave Provision there, which the Poor eat up, hoping that Heaven will be induc'd by those Charitable Offerings to be propitious to the Soul of their departed Friend. For the *Turks* are of Opinion that few Souls are sufficiently purified when they leave the World to appear in the presence of God, but stand in need of the Prayers and Alms of others to deliver them from the temporary Pains they suffer for their Transgressions. As to a Mourning Garb I don't find they wear any; nor do the Male Relations express much concern for their Friend after some few Days; tho' the Women, 'tis said, commemorate them, and attend their Graves at certain times, the whole Year round; and on some particular Days for several Years afterwards.

At the Head and Feet of the Grave, they place a Marble Pillar of the height of a Man, which the many noble Ruins in *Turky* sufficiently furnish them with; and instead of Passages

sages out of the Alchoran which used to be written on them, the Modern *Turks* are come into the Mode of Epitaphs, and give tedious Accounts of the Virtues of the Deceased. Over the Sepulchres of the Royal Family are usually erected Magnificent Chapels built of Marble, surrounded by a Portico, and covered with a Doom or Cupola: Within is the Tomb, almost in the shape of a Coffin, over which is thrown a Pall of the richest Silks; Lamps hung round it, and the Alchoran is chain'd to the Pillars, where Religious People constantly attend, and read or pray for the Deceased, having Salaries settled on them for that Purpose.

The Conclusion of the Fifth Volume.

Having finish'd the Description of the *Turkish* Provinces in *Europe*, I shall conclude this *Conclu-*
Fifth Volume of *Modern History*, with some general Remarks on the Countries we have pass'd through; and begin the next Volume with THE PRESENT STATE OF THE SEVERAL KINGDOMS OF *CHRISTENDOM*; in which a particular regard will be had to their respective Constitutions, Forces, Trade and Interests; and all imaginable care taken to render it the compleatest Work of the kind: But I am first to look back as from an Eminence, and Survey the Kingdoms we have left behind.

The State of the Empire of *China*, the most Easterly Part of the Continent of *Asia*, *China.*
was the first Subject of our Enquiries: This appears to be a Country of a vast extent, and proportionably Populous, and is in a manner a World by it self, having little Communication

nication with other Nations, and since it has been united with *Tartary*, is so secur'd on all Sides by Seas, Defarts or unpassable Mountains, that they have nothing to apprehend from any foreign Force whatever. They are also happy in the Temperature of their Climate, and Fertility of the Soil, which is improv'd to all possible Advantage; not a Spot of Ground, either on their Hills or Valleys, but yields some Encrease to the Husbandman; and such a Spirit of Industry runs thro' that People, that there is not found an idle Hand amongst them. Their Manufactures of Silk and *China* Ware, inimitable by other People, are improv'd to the utmost. And from hence only is imported Tea, so universally drank by all the Nations of *Europe*.

Their Cities are many of them large, eighteen or twenty Miles in Circumference; and so exceeding Populous, that scarce a Day passes, but some are hurt in passing the Gates. Their whole Country is cut through with Canals; and it is computed, that almost as many People live on the Water as on the Land. They write still in Hyeroglyphick Characters, and do not form their Words by a small Number of Letters, as with us.

Their Government is Monarchical, but the Prince Enacts no Laws, without the Advice of his Great Councils, and observes them Inviolably, untill they are repealed by the same Authority. Their Princes are fam'd for their Application to Business, inspecting themselves the Affairs of every Province; and prefer the Title of *Fathers of their People* to all others. Their Laws are few and plain, and will not admit of much wrangling on the Interpretation

terpretation of them, and every Man is his own Advocate. The People are seldom tax'd at more than a Tenth part of their Income; and every Man's Estate being register'd, and a fresh particular of it made every Year, the Government are at a certainty as to the Revenue, which is transmitted annually to the Treasurers of the respective Provinces by the People themselves, who are never burthen'd with Tax-gatherers or Collectors. Their Princes do not think it beneath them to encourage Trade and Husbandry; and take care that every Man shall be secur'd in the enjoyment of his Possessions, which are permitted to descend to his Children without interruption. And these, no doubt, are great Motives to incite that Industry which is so conspicuous in this People.

Their Religion is *Paganism*, but what is particular in it, is, their Adoring their Ancestors, which possibly may be the effect of that extravagant Veneration they pay to their Parents while they are alive. They are great Pretenders to Magick and Astrology, and without the Advice of some Professor of these Arts, will undertake nothing of Moment. They seem in general so well assur'd of the Happiness of the next State, that they frequently dispatch their Children thither, if they suspect their Circumstances may be uneasy in this World. Marriage however, is so far from being esteem'd an indifferent thing amongst them, that a Man who does not take him a Wife by that time he is twenty, is looked upon with the utmost Detestation. They hold it impious to forsake the Tombs of their Ancestors, and give this
for

The Present State

for a Reason they do not Visit distant Nations, But their not conferring Notes with other People, has been an unconceivable Disadvantage to them ; for tho' they are an Industrious Ingenious People, they are remarkably defective in most parts of Learning.

Japan.

The next People we came to were the *Japoneſe*, who Inhabit the Iſlands to the Eaſtward of *China*, which are ſubject to one Emperor, but he has fifty petty Princes ſubject to him ; every one of them abſolute Sovereigns in their reſpective Limits. No Country in the Univerſe is ſo rich as this, if we may credit the Accounts given of it ; The very Roofs of their Palaces, 'tis ſaid, are cover'd with Gold, and glitter like the Sun it ſelf. The Country is Fruitful, and their Artiſts Ingenious, as appears by their Cabinets and Laquer'd Wares which are brought from thence. *Chriſtianity* flouriſh'd here about an hundred Years ago ; but the *Potugueſe* Fathers preaching up the Authority of the Pope, and their Independency on the State ; and as ſome ſay, inciting their Diſciples to enter into a Conſpiracy againſt the Government, the Emperor found himſelf under a neceſſity of raiſing an Army, and marching againſt them ; and after an obſtinate Battle, which laſted three Days, entirely defeated the *Chriſtians*. But obſerving how near he was being depoſed by the Practices of their Priests, he cauſed every *Chriſtian* in his Dominions to be maſſacred, who reſuſed to renounce his Religion ; and paſſ'd an Ediſt that no *Chriſtian* ſhould ever ſet his Foot on Shore in *Japan* for the future. Nor hath any Perſon who profeſſes *Chriſtianity* ever been ſuffered to remain there from that Day to this, except the
Dutch

Dutch, who deny their Religion, trample upon the Cross of our Saviour, and laugh at every Test the *Japonese* can form to discover, if they have any Tincture of Christianity among them.

The next Kingdom to *China* on the Continent, is *Tonquin*. It was Antiently a Province of *China*, and the Religion and Manners of the People are still much the same. This Country is annually overflow'd by the River *Domea*, as *Egypt* is by the *Nile*, which renders it equally fruitful; and this is the case of all Countries which lye within the Tropicks, where any great Rivers have their course through them. The Rains fall in these Latitudes in the beginning of the Summer, and lay all the flat Country under Water, and caule the Rivers to overflow their Banks, which if the Antients had been acquainted with, they need not have puzzl'd themselves so much about the rising of the *Nile*. Their principal Manufactures are Silk and Laquer'd Wares, which the *Europeans* take off their Hands. Their Government is more despotick than that of *China*; and indeed they seem at present to be under a Military Power, for the General of the Crown has usurp'd the Administration, and allows his Prince no more than the Title and State of King; suffering none to be about him but those of his own placing. And thus it has been for some Generations; the General's Descendants assuming no higher a Title than that of their Ancestor; and the Posterity of the Prince still retaining the Title of King, without any share in the Power.

To the Southward of *Tonquin* lies *Cochin* *Cochin* *China*. This also was formerly a Province of *China*.

The Present State of

China, and afterwards under the same Sovereign as *Tonquin*, till the Governour of the Province set up for himself, and at length became Independant. This Country, like *Tonquin*, is annually over-flow'd, and the Soil enrich'd thereby, like that of *Egypt*. Silk and Lignum Aloes are imported into *Europe* from hence. *Palo Condore*, where the *English East India Company* lately had a Settlement, is in the Dominions of this Prince, who barbarously murder'd the Company's Servants, and seiz'd their Effects, taking Advantage of the Surprize they were in on their House being set on Fire by some *Indian* Soldiers, retain'd in the Company's Service. In this Country and *Tonquin*, the greatest Strength of their Armies consists in the Number of their Elephants; there being as large a Breed of them in the North part of *Tonquin* and in *Siam*, which borders on this Kingdom, as in any part of the World; and the stoutest of the Males are train'd up to War. *Cochin China* and *Tonquin* are engag'd in perpetual Wars with each other, but have no other Enemy to fear.

Siam.

Siam lies to the Westward of *Tonquin* and *Cochin*. Their King, amongst the rest of his Titles, styles himself *Lord of the White Elephant*, and is said to have the greatest Numbers of these monstrous Animals in his Service of any Prince in the World: He shews his Esteem for them by the Richness of their Harness, and the Attendants he assigns to every one. This Extravagance is carried so far, that some of them eat out of nothing but Gold Plate, and have the most honourable Titles bestow'd on them. The Natives of *Siam* build their Houses by the Rivers sides, and to preserve themselves from the Annual Inundation, set

et them upon high Wooden Pillars. The Government is Tyrannical, and the People Slaves to their Prince; who does not only demand the Service of half his Subjects every Year, but engrosses the whole Trade of the Country to himself, whereby he hath in a great measure ruin'd it. As the Emperors of *China* Value themselves on their Goodness; these Princes expect the Adoration of their People for their Wisdom and Policy: As to their Power, their Courage, or Virtue, they do not relish the Flattery of their Subjects on those Heads. The *Siamese* are a Polite, Ingenious People, but Haughty towards them who seem to fear them, and Servile and Submissive to those who treat them Imperiously. As to the Trade of *Malacca*, and the *Malagan* or Southern Coast of *Siam*, the *Dutch* ingross it all; by their Garrisons or Shipping, terrifying the Natives, and preventing their dealing with any other People but themselves; so that great part of the Trade which the *English* have here, and in some other Parts of *India*, is at second Hand from the *Dutch*, or only their Leavings. And yet so very condescending are some of our *English* Merchants at Home, that they will prefer a *Dutchman* before their own Countrymen.

The Religion of the *Siamese* is *Paganism*. And, like some of their Neighbours; they believe every thing in Nature Inform'd by a Rational Soul: Fire, Water, Woods, Mountains and Buildings are all Actuated, they hold, by some Spirit or Genius, and the Doctrine of Transmigration they have in common with other Eastern Nations. They have no other Enemy to fear by Land, but the People of *Pegu*, who frequently make Incursions into

their Country, which the *Siamese* do not fail to return. But the *Dutch*, whom they are in no condition to resist, Block up their Ports by Sea, and compel them to Trade with them upon their own Terms. And indeed, all the Trade of this Country, which is worth the being concern'd in, is entirely in the Hands of the *Dutch*: They must deal with the *Hollanders*, or their Goods must rot upon their Hands.

Ava, Pegu, &c.

As to the Kingdom of *Ava*, under which we included *Pegu*, *Arracan*, *Brama*, and *Tipra*; this lies to the Northward of *Siam*, and is said to be in Religion and Manners little different from it. But no Travellers of any Credit have treated particularly of this Kingdom; and those that have, entertain us with such Monstrous Incredible Relations, that I shou'd not have mention'd any of them in this Work, but with an Intention to expose them. Nor am I asham'd to confess there are yet many Countries in the World we are very little acquainted with; amongst which we may reckon these; *Achan*, and *Boutan*, which lye to the Northward of these, and border upon *China*, are not at all better describ'd: neither are we acquainted with any thing of value their Soil produces. From *Pegu* and *Arracan*, indeed, the *Europeans* Import Saphirs, Amethists, and other Precious Stones; besides Skins and Furs; but I don't find there are any considerable Manufactures in these Countries.

Ladrones, Islands.

From the Continent of *India* beyond *Ganges*, we return'd back to take a view of the Oriental Islands: and First of the *Ladrones*, which lye between the 12th and 28th Degrees of Northern Latitude, Longitude 140, reckoning from the Meridian of *London*. These Islands were the First Land the famous *Magel-*
lains

lains made in his Voyage to the *East Indies* from the *West*, thro' those Straits which still bear his Name, and are reckon'd about Seven Thousand Miles to the Westward of *Cape Corrientes*, in the Kingdom of *Mexico*. The Island of *Guam*, in the Latitude of 13, is most frequented of any of them, where the *Spaniards* have a small Fort. But I don't find them considerable for any thing, or worth the keeping, but as a Place of Refreshment between *America* and the *East Indies*.

The State of the *Philippine* Islands were the next Subject of our Enquiries, which extend from the 5th to the 19th Degree of Northern Latitude, and are 118 Degrees to the Eastward of *London*. Of these, *Mindanao* and *Manila* are the chief. *Mindanao* lies from Six to Eight Degrees North Latitude, and is most of it subject to a *Mahometan* Prince, who is absolute in his Dominions: It is said there are some Cloves and Nutmegs growing here, but the Inhabitants neglect to cultivate them, for fear of being Invaded by the *Dutch*, and depriv'd of their Liberties; as other Islands in those Seas have been, only on Account of their producing these valuable Fruits. The Trade of this Country is very inconsiderable at present; tho' 'tis said they have some Gold Mines, and supply the Neighbouring Islands with Rice and other Provisions: but if it be true, that Cloves and Nutmegs wou'd flourish here, it is pity our *English East India Company* make no Settlements in *Mindanao*; to which our Friends, the *Dutch*, do not yet seem to lay any claim.

The Island of *Manila* extends from the 13th to the 19th Degree of North Latitude, Longitude 119, reckoning from the Meridian of *Manila*; or *Lucania*.
London.

London. This, and the rest of the *Philippine* Islands which are of any Note, are subject to the *Spaniards*. The Inhabitants are a mixture of *Spaniards*, *Chinese*, and *Indians*; of which the latter are far the most numerous; and of these there are two Sorts, the one of a Black Complexion, and the other White. The Blacks inhabit the Mountains, and the Whites the Plain Country near the Sea. Earthquakes and Eruptions of Fire or Vulcanoes are frequent here, and have destroy'd some of their best Towns. These Islands are very advantageously Situated for the Trade, both of the East and West, and those Rich *Spanish* Ships, call'd the *Acapulca* Ships, which annually Sail to *Mexico*, are Freight'd here. The Soil produces every thing that can render Life agreeable; and among their Minerals they have plenty of Gold. In all the Islands, it is computed there are not less than Two Hundred and Fifty Thousand Souls, subject to the Crown of *Spain*.

Macassar,
or *Celebes.*

From the *Philippines*, we Travell'd Southward to the Island of *Macassar*, or *Celebes*, which extends from the First Degree of North Latitude, to Five Degrees, Thirty Minutes South Latitude; having *Borneo* on the West, and the *Moluccoes*, or Spice Islands, on the East, and is Five Hundred Miles long, and Two Hundred over. This Country was formerly Govern'd by several petty Princes, who lying near the Spice Islands, and Trading with them, had an Opportunity of furnishing *European* Shipping with that kind of Merchandize; whereupon the *Dutch East India Company* made a formal War upon them, and reduc'd the most considerable of them under their Subjection; keeping a strong Garrison in

in the City of *Macassar*, to prevent their Trading with the *English*, or any other *European* Nation : Nay, they wou'd not suffer them to have any Communication with the Spice Islands, in which their Principal Trade consisted. With which the People were so provok'd, that they invited the *English* to Settle amongst them. And indeed there is not a Nation in *India*, but are ready to assist the *English* in driving out the *Dutch*, who have been guilty of such Cruelties as make them detested by all the Kingdoms of the East. The People of *Macassar* are generally *Mahometans*, they are look'd upon to be the best Soldiers in *India*, and frequently retain'd in the Service of the *Europeans*.

About an Hundred Leagues to the Eastward of *Macassar*, lye the Spice Islands, more valuable to the *Dutch*, than all the Riches of the East besides; and once were so to the *English*, till the ungrateful *Hollander* Robb'd us of them, and put our Merchants to Death by the cruellest Tortures, which hath deterr'd them from Intermedling in that Trade for many Years : On the contrary, they are now contented to purchase their own Spices at Second Hand from the *Dutch*, and Pay what Price they are pleas'd to set upon them. The Islands of *Banda*, where only Mace and Nutmegs grow, are situate between the 3d and 5th Degrees of South Latitude, being naturally strong, and well Fortified by the *Dutch*, but the largest of them is not Twenty Leagues in Circumference. Some of them are a perfect Garden, in which Nutmegs, and the most delicious Fruits abound. They are, however, subject to Vulcanoes and Earthquakes.

Spice Islands.

Amboyna

Amboyna. *Amboyna* lyes in Three Degrees odd Minutes South Latitude, about Twenty Five Leagues North West of the *Banda* Islands. The *Dutch* Cultivate their Cloves chiefly in this Island; having rooted most of them up in the *Molucca's*, apprehending themselves probably not in a Condition to defend all those Islands which lye dispers'd far about, if they shou'd be attack'd by any other *European* Powers: and they have made *Amboyna* so strong, and have always such a Body of Troops there, that they do not fear the Attempts of any Power which may be suppos'd to come in those Seas.

Molucca's. The *Molucca's*, which formerly were so Famous for their Cloves, lye to the Northward of *Amboyna*, either under, or very near the Equinoctial Line. *Amboyna* being happily situated between these and *Banda*, where the Nutmegs grow, hath ever been look'd upon as a Place of the greatest Importance in *India*; and which the *Dutch East India* Company therefore were determin'd to drive all other Nations from; in which they were guilty of such Barbarities, Treachery, and Ingratitude towards the *English* (who had but just before rescu'd them and their Country from utter Destruction) as is not to be parallell'd in History, and for which, the *English*, to this Day, have never receiv'd Satisfaction. With the Spices which the *Dutch* have engross'd, they purchase all other Merchandize in *India*, for which we are forc'd to Export our Treasure, and they have more than sufficient to supply the whole World besides; employing their Troops annually to destroy great quantities of Spice, least it should be too plentiful. But it is amazing to think that the rest of the World should sit still, and tamely see that single Company

pany possess themselves of all the Countries which produce Cloves, Cinamon, Mace, and Nutmegs, and not endeavour to compel them to do Justice to those whom they had violently depriv'd of their Share in this Trade.

Borneo.

From the Spice Islands we steer'd Westward, to the Islands of *Sunda*, the largest of which is *Borneo*, extending from 7 Degrees 30 Minutes North Latitude, to the 4th Degr. of South Latitude, and being almost round, is supposed to be the largest Island in the known World; having *Macassar* on the East, *Java* on the South, and *Sumatra* on the West. At *Banjar Masseen*, in the South part of the Island, the *English East India Company* lately had a Fort, but lost it through the Cowardice or Unskillfulness of their Commanders; and the Company have now little or no Trade with this Island: The Towns the *Europeans* Trade to, are built on Floats at the Mouths of their Rivers, or upon Wooden Pillars standing in the Stream: The Model whereof will be best understood from the Plan which has been given of them in this Work. The Inland Country is Mountainous, but the Southren Coasts for some hundredsof Miles is a Fen or Morass of soft Ouze, and yet cover'd with Woods of prodigious Tall Trees; and in the rainy Season the whole flat Country is overflow'd for some hundreds of Miles. The Produce of this Country is chiefly Pepper: Gold and precious Stones our Merchants also meet with here: and among their Animals give us an Account of Monkeys in Size and Strength not inferiour to Men. The Country is divided into several petty Kingdoms, of which that of *Caytongee* in the South part of the Island, is now reckon'd the most considerable. The

Inhabitants of the Sea Coast are generally *Mahometans*, and those of the Inland Country, *Pagans*.

Sumatra.

Forty or fifty Leagues to the Westward of *Borneo*, lies the Island of *Sumatra*, having *Malacca*, on the North East, and *Java* on the South East; from which last it is separated only by the Straits of *Sunda*. Here the *English* have several Settlements, the most considerable of which are, *Bencoolen* and *Marlborough Fort*, on the South West part of the Island. Hither the *Europeans* Trade for Pepper and Canes, and there are some considerable Gold Mines in the Mountainous part of the Country. It is divided into several Kingdoms and States, of which the Kingdom of *Achen* at the North part of the Island, is much the most considerable. The Sea Coasts are possessed by *Mahometans*, and the Inland Country by *Pagans*. The *Dutch* have good Settlements in several parts of the Island, and very much Influence the Trade of it.

Java.

To the Southward of *Sumatra* and *Borneo* lies the Island of *Java*, stretching East and West from the Straits of *Baly* to those of *Sunda*. The *Dutch* are now entirely Masters of this Island, at least of the Trade of it, having driven the *English* and all other *European* Nations from thence. Their chief Ports and Towns of Trade are upon the North Coast, of which *Batavia*, formerly *Jacotra*, is much the most considerable, and is indeed the Capital of all the *Dutch* Settlements in *India*, being inhabited by *Chinese*, *Dutch*, *Malays* and the Natives of *Amboyna*, the *Banda* Islands, *Maccassar*, and other Countries which the *Dutch* have enslav'd and remov'd hither to prevent Insurrections from those conquer'd Nations, and

and to People their favourite City with Inhabitants. By what base Arts the *Dutch* excluded the *English* from *Java*, and engross'd the Trade to themselves; and how un hospitably our Merchants are treated in their *Indian* Ports at this Day, has been taken notice of in this Work, and will no doubt be remembered next time the *Dutch* apply to us to defend them against the encroachments of other Nations on the *Indian* Trade.

Java produces Rice, Sugar, Pepper and Tobacco; and the *Dutch* have of late raised a considerable Plantation of Coffee, but it is not esteem'd so good as that of *Arabia*. Some Vineyards the *Dutch* have also about *Batavia*, which 'tis said, will yield six or seven Vintages within the space of two Years: but notwithstanding the encrease is so great, they can make no Wine; and it is observable that in these hot Latitudes between the Tropicks, there is scarce any Instance of their having good Wine, tho' they may have Grapes; extreme Heat agreeing no better with this Liquor than extreme Cold. *Bally*, *Cumbava*, *Timor*, and several other Islands lie to the Eastward of *Java*, of which the *Dutch* also are now Sovereigns, and maintain Forts and Garrisons in them; not on Account of any thing valuable they produce, but to prevent other *Europeans* settling in those Seas in which the Spice Islands lye, of which they are extremely Jealous.

From the *Sunda* Islands, I proceed to take a View of the *Nicobar* and *Andoman* Islands, which lie to the Northward of *Sumatra* in the Bay of *Bengal*. The Natives are a peaceable harmless People, and supply the *European* Shipping with Fruits, Poultry, and such Provisions as their Country affords, when they

Nicobar
Islands.

touch there, but have little Trade ; nor does their Soil produce any valuable Commodities which may induce Foreigners to Settle amongst them. How they came to be traduc'd for Canibals is difficult to imagine, the Natives living for the most part on Herbs and Fruits, and eating but little Flesh of any kind.

*India
Proper.*

The next Country we visited was *Proper India*, or the Empire of the *Great Mogul*, comprehending all those Countries, which lie between the Kingdom of *Ava* on the East, and *Persia* on the West ; and between Cape *Comorin* on the South, and *Usbeck Tartary*, and *Thibet* on the North, extending from the 7th to the 40th Degree of Northern Latitude. The Natives are a mixture of *Moors* or *Mahometans* and *Pagans*. The Emperor is a *Mahometan*, but not a tenth part of his Subjects of that Persuasion. In the Inland Mountainous part of the Country there is scarce a *Mahometan* to be found ; but that Chain of Hills, which runs thro' *India* from North to South, is possess'd by the *Raja's* or Sovereign Princes of the *Pagan* Cast, many of whom yet maintain their Independency, and those whom the *Mogul* has reduc'd, he still suffers to be govern'd by their own Laws, paying only an annual Tribute, and obliging them to march into the Field when he requires their Service at the Head of their own Troops. The *Moors* are composed of *Tartars*, *Persians*, and *Arabs*, and almost every *Mahometan* Nation, who behave themselves with great Insolence towards the *Pagan Indians* under their Power, as those in the open Country, and on the Sea Coasts for the most part are ; and the *Christians*, who are not a small Number,

ber, are treated still with greater Contempt by the haughty *Mussulman*, notwithstanding they are forc'd to make use of them for Engineers and other Services: And both *Moors* and *Pagans* look upon themselves to be defiled by the touch of a Christian. The *Pagans* are however, a polite ingenious People, peaceable, modest and inoffensive in their Behaviour, and extremely tender and compassionate even to Animals; so benevolent to those of their own Tribes, that we never see a Beggar amongst them. They are such dextrous Mechanicks, that they will imitate any Pattern at first sight. The fine Chints, and painted Calicoes, whose Colours and Shades surprize us, are drawn by the common People.

The Complexions of most of the *Pagan Indians*, who are the Original Inhabitants, are black as Jett, others of them Tawny, but all of them have fine Features, good Shapes and long black Hair, and black Eyes. The *Moors* which come from other Countries, or are born in the North of *India*, are not of near so dark a Complexion as the *Pagan* Inhabitants; but the Men however, who are exposed to the Weather, are Tawny enough. The *Banian* and *Bramin* Tribes among the *Pagans*, eat nothing which has, or may have Life; and none of them will eat the Flesh of Oxen, these Animals being the Objects of their Worship. The *Moors* abstain from the Flesh of Hogs on a very different Account, namely, because they look upon them to be the most polluted of all other Animals. The *Europeans* import from *India*, Silks, Muslins and Calicoes painted and stain'd, Pepper, Diamonds, and other precious Stones; Salt
Petre,

Petre, Opium, and many Phisical Drugs, which are purchas'd by the *English* with Treasure, but by the *Dutch* with Spices and other Merchandize which they exchange for the Produce of this Country, and have this farther advantage of other *European* Nations, that they deal with the *Indians* almost upon their own terms, paying no higher Customs than they think fit, and when the *Mogul* has disputed the matter with them, they have block'd up his Ports, till they have reduc'd him to a Compliance.

Notwithstanding the extent of the Sea-Coast of *India*, the Natives do not build many Ships, having no Mariners to Man them, at least none that wou'd make a defence against the least *Arabian* Pyrate, if they shou'd be attack'd. Their Merchants therefore, who drive a very considerable Trade to *Persia* and the *Red Sea*, choose to Load their Effects on Board *English* or *Dutch* Bottoms; the Freight whereof, is one considerable Branch of the Company's Profit, for they seldom dispatch a Ship from *Persia* to *Surat*, but she is as deep Loaden as she can swim; and with the Treasure and Precious Stones on Board, may be worth between Two and Three Hundred Thousand Pounds.

The Soil produces Wheat and Barley, but Rice is most Cultivated and Eaten quite thro' *India*; the annual Rains being of great use to them in this kind of Husbandry. Good Fruit they have in abundance, as Coco Nuts, Mangoes, Pine Apples, Guava's, Limes, Lemons and Oranges: as to their Mulberries, they take care of these Plants more for the sake of the Leaves, with which they feed their Silk Worms, than for the Fruit: no
Plant

Plant is of that general use, as the Coco, serving for Food, Building, Cloathing, and many other Conveniencies. The most Beneficial Plant after this is the Cotton, of which all the fine Calicoes are made which come from thence. Their most useful Animals, are Camels, Elephants, Oxen, and Buffaloes; their Breed of Horses is very small, and therefore their Troops are supply'd with them from *Persia* and *Tartary*. Serpents and Scorpions, and other venomous Insects abound here, and their Gnats and Bugs are so troublesome, that there is no sleeping for them. Their Spiders and Toads grow to such a magnitude, that a Man wou'd hazard his Credit to describe their Dimentions. The Locust is another Insect which frequently destroys the Fruits of the Earth, leaving nothing Green where they happen to alight : and Aligators, which I take to be a Species of Crocodiles, Insects the Mouths of the *Ganges* and other Streams. The *Ganges* annually overflows all the Country witin an hundred Miles of the Sea, and renders it as fruitful as the *Nile* does *Egypt*.

The *Mogul* is an absolute Monarch, restrain'd by no Written Laws; and as his Ancestors first gain'd the Country by Conquest, so he maintains himself by a Standing Force, and for the greatest part of the Year lives in the Field in his Camp, having other Bodies in several parts of his Dominions to keep the Country in awe, for he hath nothing to fear from any Neighbouring Prince : The *Persians*, since *Shaw Abbas*, have scarce ever molested his Frontiers, and there is no other Prince in that part of the World considerable enough to give him any disturbance. He permits the *Europeans* to build Forts upon the Coast, for
the

the Security of their Trade; but then his Troops visit them sometimes, and demand a Present by way of Tribute, or Acknowledgment of his Sovereignty. He permits them, however, to be govern'd by their own Laws, and to exercise their Jurisdiction over those who live within their Settlements. They have also their Mints, and Coin both Gold and Silver, which he may very well connive at, when they bring such Immense Treasures into his Dominions, for which they take the Product and Manufactures of this Country in return. The principal Forts the *English* have on the East Coast of *India*, are Fort St. George, in the Latitude of 13 North, and Fort St. David to the Southward of it: they have also Fort William, in the Mouth of the *Ganges*, and several more on the Coasts of *Chormandel* and *Malabar*, but the greatest *English* Settlement in *India*, is at the Island of *Bombay*, Thirty or Forty Leagues to the Southward of *Surat*. The President of the *English* Factory at *Surat* is usually Governour of *Bombay*, and Commander in Chief of their Forts and Factories on that Coast, and lives in great Splendour there. *Swally Hole*, a little Bay three or four Leagues to the Northward of *Surat*, is the place where most of the Merchandize is laden and unladen; there are scarce any good Harbours in *India*, though they have a Sea-Coast of Two Thousand Miles extent. The Mouth of the River *Ganges*, seems to be the place of the greatest Security for Ships. The Commanders of Ships therefore take care, never to be upon the Coast of *India* in the time of the *Monsons*, or the tempestuous Seasons of the Year, which happen about the Vernal or Autumal Equinox. There is very little danger in lying in an open

pen Road on the Coast of *India*, during the fair Weather, which they know when to expect, as certainly as we do Summer or Winter, and have this advantage, that their Winds are constant and periodical, and never rise to a Storm, but in the time of the Monsons or Rains.

The *Mogul* and his *Moorish* Subjects, as has been observ'd, are all *Mahometans*, but the original Inhabitants, who are much the most numerous, are *Pagans* divided into as many Sects as there are Trades or Professions amongst them; and of these, the *Bramins* and *Banians* adhere so strictly to the Doctrine of Transmigration, that they eat the Flesh of no Animal whatever, and pay a kind of Divine Worship to their favourite Heifer. They Build Hospitals also for Aged or Impotent Cattle, and charitably feed the very Insects and Vermin of the Country, imagining that they may be Animated by the Souls of their Ancestors, or some other near Relations. The Penances these People inflict on themselves are almost incredible, vowing to stand or lye in some painful posture all their lives.

They allow a Plurality of Wives and Concubines, but never Marry out of their own Tribe or Trade; and the Women being entirely in the power of the Men, give them all imaginable respect: When the Husband dy'd, the surviving Wife antiently burnt herself on his Funeral Pile, but the *Mahometans* have abolish'd this Custom, wherever they have the Dominion. The *Indians*, however, still continue to burn their dead, and consume vast quantities of Sweet Wood and Aromatick Drugs in the Fire, which makes their Funerals very chargeable.

Ceylone
Island.

To the South East of *Cape Comorin*, being the most Southerly Part of the Continent of *India*, lies the Island of *Ceylone*, being about Two Hundred and Fifty Miles in length, from North to South, and Two Hundred in breadth. This being the only Country which produces true Cinamon, appear'd too valuable a Prize to escape the *Dutch*, who having first driven out the *Portuguese*, who had possess'd themselves of some Towns on the Coast, afterwards fell upon their good Allie and Confederate, the King of the Country, and drove him up to the Mountains, not suffering him to have any Communion with the Sea Coast, or any other Nation; whereby they have ingross'd all the Trade in this kind of Spice to themselves, according to their constant practice all over the East, wherever they find a Country which produces any thing worth laying their Rapacious Hands upon; and tho' they have no other right to this Island, or the product of it, than what every Robber or Pyrate hath to the Goods he seizes, so extremely modest are our Merchants, that they have never put in for a share of the Cinamon Trade, since the *Dutch* set their Feet upon the Island. The antient Inhabitants, call'd *Cinglasses*, are of a dark Complexion, but not so Black as the *Indians* on the Neighbouring Continent: they are Men of good Parts, and an insinuating Address, and their Cinamon heretofore brought all the Trading Nations hither, so that they liv'd in great ease and plenty; but now the *Dutch* have made it death for any of the Natives to dispose of an Ounce of Cinamon to a Foreigner; and our People have seen them accordingly Condemn a poor *Cinglass*

glass for a Fact of this Nature in a Summary way, and hang him up in an Instant, scarce giving him time to say his Prayers.

The Soil produces Rice, the common Food of the Natives, where there are any Rivers or Springs to Water their Fields with, but the North Part of the Island is dry and barren, and if the Rains fail them, they are in danger of Famine. The greatest Plantations of Cinamon, are in the South West Parts of the Country, near the Coast, very little grows in the Midland Country, or towards the North. In this Island are a good breed of Elephants; they have also Oxen, Buffaloes, and other Beasts, wild and tame; except Horses, Asses, Sheep, Lyons and Wolves, of which there are none. Aligators and Crocadiles are found in their Rivers, and there are Serpents of a prodigious size, if we credit some Relations.

The King of *Ceylone* was an absolute Prince, and the Lands of the Country were divided among his Subjects, who held them of him by Military Tenures, or on Condition of performing some other Services to the Crown. The People are *Pagan* Idolaters, superstitious to a very great degree, and mighty pretenders to Charms and Magick, governing their Conduct pretty much by good and evil Omens. Their Marriage Ceremonies are very little different from those of their Neighbours on the Continent, but they are so far from being infected with that disease of Jealousy, to which other *Afiaticks* are subject, that when a Friend comes to see them, for whom they have any respect, they make him a compliment of their Wife or Daughter for a Bed Fellow, as part of his Entertainment. Another Cus-

tom seems peculiar to them ; on the Birth of their Children, they consult an *Astrolger*, or *Cunning Man*, and if he be of Opinion that the Child is born under an unlucky Planet, they immediately dispatch the Infant without the least remorse. As to their Funerals, the *Cinglasses* burn their dead, as other *Indians* do.

*Maldiva
Islands.*

An Hundred and Fifty Leagues South West of *Ceylone*, lye the *Maldiva* Islands, being an innumerable company of little Rocks and Sands, which appear but a little above the Water, and are not to be approach'd by Shipping, but in two or three Places. They are said to have been Peopled by the *Arabs*, being of the same Complection, as well as the same Religion. The Channels between several of these Islands are Fordable, and not a Stone cast over. The Soil here produces scarce any Corn or Rice, and some of the Islands have neither Plants or Herbage. What they most abound in, are Coco Nuts, which serve them for Meat and Drink, and almost all other Uses. They have also plenty of Fish in their Seas, and the little Shells, we call Blackamore's Teeth, are found here, and pass currently as Coin on the Coast of *India*, and with these they purchase some Rice from *Bengal*.

Persia.

From *India* we steer'd our Course Westward to *Persia*, which lies between the *Mogul's* Dominions, and those of the *Grand Signior*, having the *Caspian Sea* on the North, and the Gulph of *Persia* and the Ocean on the South, extending from the 25th, to the 45th Degrees of Northern Latitude, and is almost of a square Figure. The Air, both in the South and North parts of this Country is very unhealthy; but about *Isfahan*, in the Heart of *Persia*,

Persia, 'tis very good : Their Heaven almost always serene and clear, and scarce ever disturb'd by Tempests. In the South, the hot Winds are mighty troublesome, and sometimes fatal to the Traveller, and no Country of so large an extent hath fewer Springs or Rivers, which makes them husband what Water they have to the greatest advantage : This is the Care of the Government, and all the little Rivulets are turn'd into such parts of the Country as they are most wanted.

The *Persians* are admir'd for the Brightness of their Parts, their obliging Manner, their Humanity and Hospitality, especially to Foreigners : On the other Hand, their Vanity and Profuseness in their Cloaths, Equipage, and Number of Servants, seems justly reprehended. They are Personable Men, well shaped, and of agreeable Features. In the South their Complexions are none of the best, but in the North, towards *Georgia* they are very beautiful, and from this Country therefore the great Men frequently take their Wives and Concubines ; of which every one hath a Number in his *Haram* suitable to his Condition or Quality : Both Men and Women, if they can procure them, are cloath'd in the richest Flower'd or Brocaded Silks. The Turbants of the Men also are of a great value, and as they generally Ride along the Streets ; the Furniture of their Horses is proportionably rich ; no People being observ'd to make a better Figure abroad than the *Persians*. Their great Meal is towards the Evening, but they have very little variety in their Dishes ; Rice makes up the principal part in most of them, and they seldom drink any strong Liquors, but raise their Spirits like other *Asiatics*, with Opium.

No

No People excel more in Horsemanship, or are more dextrous in Archery, and the use of the Bow, than the Modern *Persians*; and their Ancestors, the *Parthians*, were remarkably famous at these Exercises. Their Rural Sports have something particular in them, for they Hunt down their Game, and even wild Beasts, with Hawks and other Birds of Prey, as well as with Dogs. These are taught to fix their Talons on the Head of the Hunted Beast, and Buffet him with their Wings that he cannot see his Way, which makes him an easy Prey to the Dogs. There are no Wheel Carriages in *Persia*, but every Body Travels on Camels, Horses, Mules, or Asses; and the Women are shut up in a kind of cover'd *Paniers*, which are hung on each side of a Camel.

The *Persians*, nor any other of the Eastern People understand Watches or Clockwork, but in Embroidery, and other curious Needlework, they excel the *Europeans*: and the Earthen Ware of *Persia* is said to be almost equal to that of *China*. Silks are the principal Manufacture of the Country, *viz.* Brocades, Tissues, Taffeties, Tabbies and Sattins; and some Stuffs they make, which are a mixture of Silk, with Cotton, Camel and Goats Hair: the Gold Velvet which is Wrought in *Persia* is much admir'd, and all their rich Stuffs are very durable: Carpets and Camlets also are Branches of their Manufactures, in which they excel most other Nations; and they make some Calicoe, but it is not comparable to that of *India*. A Merchant is esteem'd a very honourable Employment in *Persia*: The King himself, not many Years since, had his Agents and Factors abroad in Foreign Countries to deal for him.

The

The *Armenian Christians*, and the *Banians* of *India* have much the greatest share of the Foreign Trade here at present. The *Mahometans* of *Persia* seldom deal so far as *Europe*, but from one Province of *Persia* to another, and sometimes to *India*. The Raw Silk which our *Turky* Merchants bring Home, is for the most part of the growth of *Persia*. The *English East India* Company, since the Civil Wars in this Country, have remov'd their Factors to *Bosfora*, near the *Persian* Gulph, in the Dominions of the *Turk*. The *India* Company used to export *English* Broad Cloth to *Persia*, for which they received Goats Wool in return ; bringing home about a Thousand Bags every Year: Until very lately also the *English East India* Company received annually of the Government of *Persia* 3333 *l.* 6 *s.* 8 *d.* as an Acknowledgment for the Services the Company did them in reducing the Island of *Ormuz* ; and upon the same account, the Company are exempred from the Payment of any Duties or Customs to that Crown ; but while the Country remains in that distracted condition it is at present these Privileges no doubt are suspended. As to the Trade between *Persia* and *India*, the Company do not meddle with it, but leave it to their Factors and Servants, to make what private advantages they can ; only they take Freight of the *Indian* and *Armenian* Merchants, for such Merchandize as they Transport to *Surat*, as has been taken notice of already.

As to the Soil, it is observ'd, that there is no Country which has more Mountains and fewer Rivers than *Persia*. Their Mountains are generally dry barren Rocks, without Trees or Herbage on them ; and we pass over wide Sandy Desarts, where scarce any Water is to be found, on which side soever we approach
this

this Country. There are however some Fruitful Valleys, in which their great Towns usually stand ; and no Country is more fertile than the Provinces on the *Caspian Sea* ; but as to *Persia* in general, there is not a tenth part of it cultivated at present. They sow more Rice than any other Grain, and have some Wheat and Barley. Of Wine they have several sorts, the best is made about *Shiraz*. Dates and Pistachio Nuts also abound here ; and in the North Part of *Persia* they have Apples, and many other *European* Fruits. In their Kitchen Gardens they have several kinds of the most delicious Melons, and all manner of Garden Stuff : and in their Valleys, the finest Flowers grow wild, which they scarce think worth transplanting into their Gardens, they are so common. Physical Drugs of the growth of *Persia* our *Turkey* Company Import in abundance. Among their Animals, the Camel and Dromedary are the most useful ; and they have a fine Breed of Horses, but those of *Arabia* are in most esteem. The King has large Studs of Horses in every Province of the Kingdom ; with which he remounts his Cavalry from time to time, most of his Forces consisting of Horse. Their Goats are valuable, not only on account of their Flesh, but for their Hair and Wool, which are us'd in several sorts of Manufactures. No People take that pains to train up Hawks, and other Birds of Prey for the Game, as the *Persians* ; the Falconers with their Hawks, make up part of the Train of every great Man ; which they fly at all manner of wild Beasts, as well as Fowls. The Pearl Fishery, which was once look'd upon to be so valuable in the Gulph of *Persia*, is now

very

evry inconsiderable : probably because the *Arabs* have of late Years interrupted the Navigation in those Seas, and surpriz'd the Islands which belong'd to the *Persians* there.

Persia is an absolute Monarchy : the Lives and Estates of the People being entirely at the disposal of their Prince : and the *Persians*, rather out of Conscience, 'tis said, than fear of Punishment, obey the Commands of their Sovereign without reserve ; the greatest Men surrender their Heads without murmuring when their Prince demands them, tho' they are not allow'd to answer for themselves. The King has no Privy Council establish'd, but is advis'd by such Ministers as are most in favour : and the Resolutions taken among the Women in the *Haram*, frequently defeat the best laid Designs. The Crown is Hereditary, excluding only the Females ; and the Sons of a Daughter are allow'd to inherit. The Laws of *Persia* particularly exclude the Blind from the Throne, which is the reason that the Reigning Prince usually orders the Eyes of all the Males of the Royal Family, of whom he has any Jealousy, to be put out.

There is no Nobility in *Persia*, or any Respect given to a Man on account of his Family, except to those who are of the Blood of their great Prophet, or Patriarchs ; but every Man is esteem'd according to the Post he possesses ; and when he is dismiss'd, he loses his Honour, and is no longer distinguish'd from the Vulgar. Their Spiritual and Temporal Laws are the same ; and their Cadi's, and other Ecclesiasticks, the ordinary Judges ; but then the King, his Viceroy's and Governours, take the liberty of controuling the Civil Magistrate, and frequently act in

an Arbitrary manner, without regard to any Law whatever. They have no publick Prisons or Jaylors; but upon a Complaint, the Magistrate orders the Offender to be brought to his own House, and guarded by his Servants, till he is condemn'd or acquitted; which is usually within Four and Twenty Hours. If he be punish'd for any thing short of Murder, some Slave is made the Executioner; but where one hath kill'd another, he is assign'd over to the Relations of the Deceas'd, to excute in what manner they see fit.

In the *Haram*, or Womens Apartment, the Eastern People spend the greatest part of their Time; and there is no Country where the Ladies are so strictly guarded, as in *Persia*, or such pains taken to conceal them from the Eyes of all Men, but their Lords. It is reckon'd indecent, if not criminal, to look towards the Place where their Women are confin'd; and if one meets the Camels on which they ride, he endeavours to pass by at a distance from them; though they are shut up so close, that it is impossible to see their Faces. When the Ladies of the Royal *Haram* Travel, it is usually in the Night, and Proclamation is made for all Men to quit the Road, and leave their Houses, near which they are to pass, on pain of Death. Every Family has one or more Eunuchs, according to the Number of their Women, to have an Eye on their Conduct; and these Fellows generally insinuate themselves so far into their Master's Favour, that they have the Management of all their other Concerns.

Persia.

The *Persians*, who were in the last Age the best Soldiers in the Eastern part of the World, by living long in Peace under an Indolent Race
of

of Kings, are now much degenerated. I don't find, however, that any of their Neighbours thought fit to attack them, till the Rebel *Mereweys*, observing the Weakness of the State, broke out into Rebellion, on account of some Hardships he had suffer'd, either real or pretended; and invited Foreign Powers to invade his Country. At the same time, to facilitate his Usurpation, the *Turks* and *Muscovites* having so favourable an Opportunity of enlarging their respective Territories, while *Persia* was distracted with Civil Wars, seiz'd upon such Towns as lay next them; and the *Arabs* by their Fleets, made themselves Masters of all the Islands in the *Persian* Gulph. The *Turk* seems to be much the most formidable Enemy to *Persia*, and has penetrated farthest into that Kingdom; but the *Persians* observing their Danger, and the antient Antipathy between the Two Nations reviving, they seem to be uniting their Forces to oppose the common Enemy. And as it cannot be the Interest, either of the Emperor of *Germany*, or the *Muscovite*, to see the *Turk* agrandiz'd by so considerable an Addition to his Dominions, as the Kingdom of *Persia* would be, it is not to be imagin'd they will sit still and suffer him to make an entire Conquest of it. Nor is it to be suppos'd, but that the *Grand Signior* would find some Difficulty to accomplish his Designs, if no Foreign Power was to interpose; for there is not a Country in the World more unfit to subsist large Armies, than this: Wide Desarts, without Water or Provisions must be pass'd; and a Body of light Horse always attending their Motions, will destroy the Country before them, cutting off their Convoys, and distressing them in a fatiguing

tiguing March of many hundred Miles. By these means the *Persians* have formerly ruin'd the greatest Armies of the *Turks*, when they have not had a fifth Part of their Number : and what makes them to be dreaded, notwithstanding the smallness of their Armies, is the Swift-ness of their Marches ; for they have nei-ther Artillery, Baggage, or Carriages to retard their Motions : They are all Horse, and e-very Man carries a Bag of Flower behind him sufficient for several Days ; and being acquainted with those parts of the Coun-try, where Springs and Forrage are to be found, will subsist themselves in Places where their Enemies can find no Food for Horse or Man ; nor is it possible an Ar-my can always avoid being surprized by Troops, which are so little incumberd with Baggage, and may rather be said to fly than march.

The Antient Forces of *Persia* consisted of Persons who held their Lands of the Crown by Military Tenures, but these Gentlemen, af-ter they had been some time settled in their Farms, appearing to have Interests distinct from the Crown, and to apprehend they had Rights of their own, with which they were not obliged to Compliment their Prince, this kind of Militia was discouraged and neg-lected ; and their Princes form'd themselves Guards and Armies for their Security, which had an entire Dependance on themselves, and no views but their Masters Glory. Such are the *Coulars* of *Persia*, the *Janizaries* of *Turky* ; and such were the *Mamalukes* of *E-gypt* ; and such many *Christian* Princes endea-vour to establish. For it is in vain to aim at Absolute Power, while the Militia of a Country are

are commanded by Gentlemen who have Estates and Properties of their own to defend. They will ever be tenacious of those Laws and Customs which secure them in their Properties, and are a Barrier against Tyranny. But to proceed, The *Persians* have scarce any fortified Towns, and upon this Account may be thought an easy Conquest; but then, as their Towns may be soon surpriz'd, so may they be as suddenly recover'd again, and there being no Places of Strength; I can't see how the Conquest the *Turks* make can ever be establish'd, but by the Concurrence and Affections of the People, which they can never expect; so insuperable an Aversion have the *Persians* to the *Turks*.

As to the Religion of the *Persians*, they are *Mahometans* of the Sect of *Haly*; and tho' a Stranger would look upon the Differences between them and the *Turks* to be meer Trifles, yet are they work'd up to such an inveterate Hatred and Detestation of each other, that they never mention one another without Curses and Imprecations, even in their Devotions. They acknowledge the same God, the same Prophet, and the same Alchoran; but are so divided about the true Successors of *Mahomet*, and the Interpretation of some Passages in the Alchoran, that an Infidel shall meet with better Quarter at their Hands, than a Brother *Mussulman* of a different Tribe. The Annual Festival of *Hossein* and *Hassein*, who were kill'd by the *Turks*, is kept up by the *Persians*; in which no Arts are left untried to create an Aversion in the People to the *Turks*, who so barbarously murdered those two Fathers of their Sect. The *Persians* tolerate all Religions, only laying an easy Tax on those who differ from the
Establish-

Establishment. They neither Consecrate their Temples or Priests, but any one who will put on an Air of Gravity, and apply himself to read the Alchoran, is qualified for a Living, or a Subsistence in some of their Mosques when there is a Vacancy, and if he be remov'd, he is look'd upon as a meer Layman again.

Arabia.

From *Persia* we pass'd over the Gulph of *Bosfora*, into *Arabia*; which extends from 12 Degrees 30 Minutes, to 32 Degrees North Latitude, having the *Persian* Gulph on the East, and the *Red Sea* on the West, *Syria* on the North, and the Ocean on the South. *Arabia* is usually thrown into three Grand Divisions, viz. *Arabia the Desert*, *Arabia the Stony*, and *Arabia the Happy*; the first lies to the North, the second towards the West, and the third and largest Division is towards the South, but the exact Boundaries of any of them are uncertain, the whole being but one large Desert, except near the Sea Coasts, where are some considerable Towns, and fruitful Fields, especially in *Arabia the Happy*, so stil'd as being not altogether so Barren as the other two. There are very few Springs, and not one Navigable River in this large Country, except the *Euphrates*, which is the Northern Boundary of it. By the way of the *Red Sea*, which washes the West Side of *Arabia*, was brought all the Spices and rich Merchandizes of the East to *Egypt*, and from thence convey'd to *Europe*, till the Passage to the *Cape of Good Hope* was discover'd by the *Portuguese*, about two hundred Years ago. This was the Sea so famous for the Children of *Israel's* passing through it, from the *Egyptian* to the *Arabian* Shores; the very Place, according to Tradition, lying in the Midway between *Suez* and *Tor*, where the Sea is fifteen

teen Miles over, and thirty five Fathoms deep in the middle of the Channel at present. The principal Port in this Sea is *Mocha*, much resorted to by the *European* as well as *Indian* Shipping, and lies on the Right Hand just as we enter this Sea from the Ocean by the Straits of *Babmandel*. The Air of *Arabia* is excessive hot, and the Sands are sometimes raised to that Degree by Hurricanes, that thousands have been buried alive in them. Nor are they less troubled with hot Winds than in the Neighbouring Country of *Persia*. The City of *Mecca* in *Arabia Felix*, was the Place of *Mahomet's* Birth, and here is the *Kaaba* or Holy Chapel, to which he commanded all his Disciples to go on Pilgrimage. It was a *Pagan* Temple, according to Tradition, built by *Abraham*, whither the *Arab* Tribes used to go in Pilgrimage before. Two hundred Miles to the Northward of *Mecca*, stands the City of *Medina*, whither the Impostor fled when he was driven from *Mecca*, and here is his Tomb, but no Pilgrimages were ordered to be made thither, as is commonly said; nor do the *Persians* often visit this Place, tho' the *Turks* sometimes take it in their way, in their Journey to or from *Mecca*. *Muscatt* seems now to be the most considerable Kingdom in *Arabia*. They have a formidable Fleet of Ships, and are in a manner Masters of the Seas between *Arabia* and *India*. Some other petty Kingdoms there are upon or near the Coast, but the Heart of the Country is divided among a Multitude of petty Sovereigns, who ramble with their People from Place to Place, as they can find Water and Pasture for their Cattle, and those near the Borders of *Turkey* and *Persia* Subsist chiefly by Rapine, making Excursions far

far into the Neighbouring Countries. Nor is the *Arabian* Shipping less dreaded at Sea than their Troops on Shore ; for they make Prize of almost every thing that comes in their way, and if they do not attack the Ships of *Europe*, it is because they apprehend them to be of a superior Force. They seem to be the true Descendants of *Ismael*. *Their Hand is against every Man, and every Man's Hand against them.*

The *Arabians* are but low of Stature, Slender and of swarthy Complexions. Their Voices not big but shrill. They have been esteem'd a brave People, and expert at the Bow and Lance. Their Generals who succeeded *Mahomet*, made the swiftest and the largest Conquests that we read of in History, extending their Arms in a very short time to the Western Shores of *Africk* and *Spain*: great part of the *Christian* World fell before them, making scarce any Resistance, and wherever they carried their Arms, they established their Religion, even the Islands and Coasts of *India* Eastward soon swarm'd with the Disciples of that Impostor ; and most of the *Indian* Sovereigns became *Mahometans* ; except *China* and *Siam*, every Country in *Asia* and *Africk* almost is under the Dominion of the *Mahometans*, and the *Grand Signior* we know hath the Seat of his Empire in *Europe*, but we have Reason to hope the *Mahometan* Powers now begin to decline, and as that Doctrine was first propagated by the Sword, so when they want that support, *Christianity* may revive and flourish in the same Countries it did a thousand Years ago, and spread it self even round the Globe. The *Christians* are at this Day equal in Number to the

the *Turks* in several *Mahometan* Countries; and in some they are three to one: But there is no Instance of the *Mahometans* living under any *Christian* Power; their Brutish Pride cannot submit to a Sovereign of another Persuasion; Insolence and Ignorance seem to be the Badges and Characteristicks of that Religion; and whenever they shall be forc'd to submit to the *Christian* Powers, *Mahometanism*, probably may disappear as suddenly as it first prevail'd, having no Foundation in Reason to support the Institution.

Some Parts of *Arabia the Happy*, as hath been observ'd, are tolerably fruitful, but what this Country is most taken Notice of for is, their Dates and their Coffee; the last of which I don't find any other Country produces, except *Batavia*, where the *Dutch* have some Plantations of it: but it degenerates much upon transplanting, and is not near so good as the Coffee of *Arabia*. Myrrh, Manna, Cassia, Frankincense and other Aromatick Drugs are also the Product of this Soil. As to their Cattle, they are thought to have the finest breed of Horses in the World, at least they are so esteem'd in *Persia* and *Turky*; and there are no where larger Herds of Camels and Dromedaries, with which they transport the Merchandize of one Country to another in Caravans. Their Dromedaries are so swift, 'tis said, that they easily travel an hundred Miles a Day with very little Meat; both the Camel and Dromedary also will go for several Days together without Water, which is very fortunate in those Desarts, where they cannot meet with it sometimes in a Weeks travelling. In *Arabia Petræa* are the Places where the Children of *Israel* encamp'd in their Pas-

sage from *Egypt* to *Palestine* ; particularly *Mount Sinai*, which was antiently covered with Cells and Hermitages of the *Christians* of the first Ages, and there are still some Monasteries upon or near it, inhabited chiefly by *Greek Monks*.

Tartary
Asiatick.

I proceed next to enquire into the State of *Asiatick Tartary*, Part of the Antient *Scythia*, the North East part of which is subject to *China*, and the North West to the *Muscovite* ; on the South East are the *Tartars* of *Mongul* and *Tibet*, and on the South West the *Calmuks* and *Usbeck Tartars* ; farther West lie the *Tartars* of *Astracan* and *Circassia*, for the most part subject to the *Muscovite* also. The Northern part of *Asiatick Tartary* under the Dominion of the *Muscovite*, extends as far as the *Chinesian Tartary*, which is distant from the Borders of *Europe*, upwards of three thousand Miles ; and if to this we add the *Muscovite* Dominions in *Europe*, contiguous to their *Asiatick* Territories, this will be found to be an Empire of the largest extent in the known World, except that of the *Spaniards* in *Mexico* and *Peru*. This part of *Muscovite Tartary* which we are now treating of, frequently goes under the general Name of *Siberia*, and is inhabited by several distinct Nations or Hords : In the North we find the *Samoieds* and *Ostiacks* bordering on the Frozen Ocean and *Nova Zemla*, and in the South the *Tartars* of *Bratski* and *Barabinski*, &c. all of them a Barbarous People, whom the late *Czar* endeavoured to Civilize by sending the *Swedish* Prisoners amongst them : And as they were generally *Pagans*, his *Czarish* Majesty also sent some Bishops and Priests to endeavour their Conversion, in which he had considerable Success ; the Bi-
shop

shop of *Tobolski*, the Capital of *Siberia*, taking great pains to have these poor People instructed in the Principles of *Christianity*. *Sables*, *Furrs* and *Skins* are almost the only Merchandize of the Country. In Winter the Natives spend their time in Hunting, and in Summer time in Fishing, or feeding their Cattle. They live in ordinary Huts, removing from Place to Place according to the Season of the Year. In Winter they have their dwelling in the Woods and Forests, and in Summer time near the Banks of their Rivers, of which they have several equal to any in *Europe*. There are at present some few Towns in *Siberia* built by the *Muscovites*, of which the Capital is *Tobolski*.

The Kingdom of *Astracan* lyes between *Cal-* *Astracan.*
muck Tartary on the East, and *Circassia* on the West, having *Russia* on the North, and the *Caspian Sea* on the South. The Capital City of *Astracan* is tolerably built, and fortified by the *Muscovites*, and several Plantations and Improvements were made by the late *Czar* in the Neighbourhood of the City: But the Natives live for the most part in Huts or Tents, like their Brethren, moving from Place to Place with their Cattle for the Convenience of Pasture.

To the Westward of *Astracan* lies *Circassia*, *Circassians*
for the most part also under the Dominion of the *Russians*. The Country is fertile enough, and would produce Corn, if the Inhabitants thought fit to Manure it; but their Riches consist in Herds of Cattle, which they drive from one part of the Country to another, sowing no more Ground than just they have Occasion for. The *Circassians* are personable Men, of admirable Complexions and Features,

which makes their Daughters so much admired by the *Turks* and *Persians*, that they purchase them at very high Rates to place in their *Harams*; and many of them become Wives or Mistresses to the Princes and great Officers of those Empires, which makes their Parents willingly part with them to the Merchant as to certain Preferment: and not a Girl but hopes to be the Mistress of a *Bassa* at least, when she leaves her Father's House. Tho' most of these People are *Christians*, in Name at least, they make no scruple of selling their Children into Countries where they are morally sure they will become *Mahometans*. It was in this Country where Inoculation for the Small Pox was first practised on Children in their Infancy, in order to preserve their Beauties; it being observed when they have this Distemper so young, and are prepar'd to receive it, their Beauty does not suffer much.

Calmucks.

The *Calmuck Tartars* lye to the Eastward of *Astracan*, they are not subject to any common Sovereign, but divided into several Hords or Tribes, some of them strong enough to attack the *Russian* Frontiers; but they are generally at Peace with *Muscovy*. These People are as remarkable for their Deformity as the *Circassians* for their Beauty, having flat square Faces, small Eyes sunk in their Heads, short Noses, and Olive Complexions: They are most of them *Pagans*, but some few *Mahometans* there are amongst them.

The *Usbeck Tartars* lye between *Calmuck Tartary* on the North, and *India Proper* on the South: this was the Country of the famous *Tamerlane*, from whom their Princes are proud of being descended: But it is divided now into several small Hords or Tribes; none of their *Chams* of any

any great Power. The Capital City is *Samarcand*, once the Seat of *Tamerlane's* Empire ; but this, as well as the rest of their great Towns, are fallen to decay ; the People living in Camps like the rest of their Brethren the *Tartars*, and wandering from place to place. The *Mongul Tartars*, and those of *Thibet*, inhabit the Countries between the *Usbecks* and *China*, and have little to distinguish them from their Neighbours, but their Religion ; the *Usbecks* being *Mahometans*, and the *Tartars* of *Thibet* and *Mungalia*, *Pagans*.

Turky in *Asia* was next the Subject of our Enquiries ; having *Persia* on the East, and the *Archipelago* and *Mediterranean Seas* on the West. The Eastern part of this Country contains the Antient *Chaldæa*, now *Eyraca Arabick* ; *Mesopotamia*, now *Diarbeck* ; part of *Assyria*, now *Curdistan* ; part of *Armenia Major*, now *Turcomania*, with part of *Georgia* and *Mengrelia*. The Western part of *Asiatick Turkey* comprehends part of *Arabia*, *Syria*, *Palestine*, *Natolia*, or *Asia Minor*. *Turky* in *Africa* consists only of the Kingdom of *Egypt*, which lies between the *Red Sea* on the East, and the Desert of *Barca* on the West ; having the *Mediterranean* on the North, and *Abyssinia* on the South ; *Turky* in *Europe*, has *Poland* and *Muscovy* on the North ; the *Mediterranean Sea* on the South, *Hungary*, *Sclavonia*, and the *Adriatick Gulph* on the West ; comprehending the *Morea*, *Albania*, *Epirus*, *Achaia*, *Thessaly*, *Macedonia*, the Isles of the *Archipelago* and *Levant*, *Romania*, *Bulgaria*, *Servia*, *Bosnia*, *Ragusa*, *Walachia*, *Moldavia*, *Bessarabia*, *Budziack* and *Oczakow Tartary* ; to which may be added, *Tartaria Minor*, and *Crim Tartary*, their *Cham* being but Viceroy to the *Grand Signior*.
This

This Empire having been last describ'd, the State of it is fresh in the Readers Memory, I shall therefore but just touch upon some general Heads.

The *Turks* were originally a barbarous People, of *Scythian* or *Tartarian* Extraction, who left their frozen Country about the Eighth Century, and descended Southwards, ravaging *Georgia*, and penetrating afterwards as far as *Armenia Major*, where they fix'd themselves for some time, giving the Country the Name of *Turcomania*, which it still retains. They were at this time *Pagans*, but conquering *Persia* some time after, and living among *Mahometans*, they became Disciples of the Prophet *Mahomet*. *Bagdat*, then in possession of the *Arabs* or *Saracens*, was their next Conquest; from whence they turn'd to the right into the lesser *Asia*; but these victorious *Turks* were driven out of most of their Acquisitions, by another Hord of their *Tartar* Brethren, who follow'd the same Rout they had done; when *Ottoman*, an enterprizing Prince, descended from the former Family, restor'd their Affairs, and laid the Foundation of that Empire in the Thirteenth Century, from this Prince stil'd ever since, *The Ottoman Empire*.

The *Turks* are a People who have ever discourag'd, rather than improv'd Arts and Sciences, and seem averse also to all manner of Mechanical Employments; neither Trade or Husbandry do they delight in, and suffer the Towns and Buildings, wherever they come, to fall to decay. In War and Martial Exercises they seem'd to take most Pleasure antiently; but their strict Discipline and Enterprising Spirit is in a manner lost; and both Prince and People pass away most of their time, either
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in the Womens Apartments, or Indolently lolling on their *Sopha's*, Smoking and Eating Opium : and few of them, but in private will Drink to Excess ; tho' this us'd heretofore to be one of the Principal Distinctions between a *Turk* and a *Christian*. As to that Air of Gravity they put on in Publick, or their Hypocritical Devotions, they are not to be much regarded ; since their Vices in Private are so Notorious, even Sodomy it self is commonly practis'd amongst them ; and what is taken for Gravity, may be only Stupefaction, the Effects of Opium, or their Insatiable Lusts, or perhaps of both. They are also excessively Covetous, not only Places, but Justice is commonly Bought and Sold ; and the whole Empire is infected with Bribery from the highest to the lowest. Pride and Arrogance, the usual Effects of Ignorance, they are no less remarkable for : but how gross soever their Crimes may be in themselves, they have this farther Aggravation, that they charge them all on Heaven it self ; maintaining, that every the Minuteest Action is decreed, and Man hath no Liberty of Choice.

The *Seminaries* in the *Seraglio*, where not only their *Sphabis* and *Fannizaries*, the best of their Militia were Educated, but all their Officers and Ministers of State were Bred, were Noble Institutions. These were compos'd of Young Lads, chosen out of their Captives, either on account of the Brightness of their Parts, or the Strength and Beauty of their Persons, and kept strictly to their Exercises, till call'd out to the Employments they were design'd for. One cou'd not have been admitted, even into the Body of *Fannizaries*, under a Seven Years Trial, of his Abilities ;

bilities ; whereas, now this Body is made the Refuge of every idle Fellow, and they are no longer to be depended on in an Engagement ; and 'tis to be suppos'd, the Education of those who are design'd for other Employments, are equally neglected. What is most to be admir'd in the *Grand Signior's* Palace at present, is the Order and profound Silence with which every thing is transacted, which may be ascrib'd to the Mutes who are entertain'd there, and have communicated their Dumb way of Conversation to the rest of the Inhabitants. The *Grand Signior* and his greatest Officers, frequently take this Method of Communicating their Orders to their Dependants, even in Capital Cases, tis said ; a Company of Dwarfs also attend the *Grand Signior's* Pleasures here, and entertain him with their Buffoonery ; and where one of these diminutive Gentlemen happens to be a Mute, an Eunuch, and exceedingly deform'd, his value is inestimable, and he passes through any of the Apartments of the Palace, on Messages to the *Sultan's* Women. The Eunuchs are another considerable Body in the *Seraglio*, being design'd also to serve the *Grand Signior's* Pleasures, and guard the Ladies Charms from vulgar Eyes ; for among the Eastern Princes, 'tis Criminal to look upon their Women, tho' without desire. They consist of a variety of Beauties in their Bloom, taken Captive in War, or presented by the *Bassâ's* and Tributary Princes of the Empire, as the most acceptable Present they can make the *Sultan*, and are generally thought to amount to near a Thousand in the *Grand Signior's* *Haram*, who are taught to Sing, and Dance, and Dress, and all other Accomplishments which

which may create Desire: Many of them, however, are scarce known to their Lord, who usually confines himself to the Conversation of some few, and among these, one is observ'd to be generally singled out, and in a manner ingrosses his Affections. He is never formally Marry'd to any, but she that bears the first Son, seems to possess the Place of Queen, and is distinguish'd from the rest by some peculiar Marks of Esteem.

The great Officers of State, are the *Grand Vizier*, or Prime Minister; the *Mufti*, or High Priest; the *Viziers* of the Bench, who sit in the Divan, or Courts of Justice with him. The *Cadalisquiers*, or Chief Justices of Provinces. The *Beglerbegs*, or Viceroy's. The *Bassa's*, or Governours of Towns and lesser Districts under the *Beglerbegs*. The *Caimacan*, or Governour of *Constantinople*, who is the *Grand Vizier's* Lieutenant in his Absence. The Treasurer, The Chamberlain, and other Officers of the Household. The *Aga*, or General of the *Janizaries*. The Captain *Bassa*, or Admiral, &c. There are no Nobility or Hereditary Governments in *Turky*. Their *Bassa's* and great Officers of State are all Educated in the *Seraglio*, being the Children of *Christian* Parents, taken by the *Tartars* in their Excursions, or purchas'd by their Merchants, many of whom deal only in this kind of Traffick. Sometimes indeed the *Renegado Christians* arrive at the highest Employments in their Fleets and Armies, and are observ'd to have done more Mischief to *Christendom*, than those who have been educated in *Mahometanism* from their Infancy, as being better skill'd in the Arts of War and Navigation than the *Turks* usually are. As for

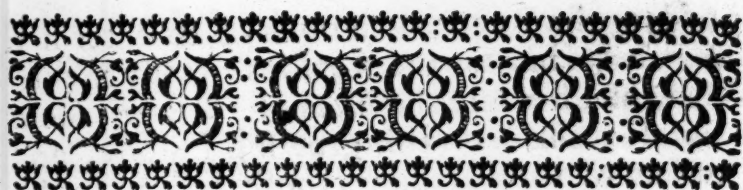
the Native *Turks*, few of them are found in any greast Posts. It is of the Children of *Christians*, or Renegadoes, that their Officers, both Civil and Military, and the best part of their Forces are compos'd. Were it not for *Christian* Captives, the *Turks* wou'd make a much meaner Figure than they do: Without them they wou'd be in no Condition to maintain their ground against the Powers of the West: and without the *Greeks*, *Armenians*, and other *Christian* Subjects, their Trade and Manufactures wou'd soon dwindle to nothing. From taking a General View of *Turky*, I proceeded to a more particular Description of the *Asiatick* Provinces, and afterwards pass'd over to *Egypt*, where we were entertain'd with the *Pyramids*, the *Catacombs*, and other Curiosities with which that Kingdom abounds. The Provinces of the *Turkish* Empire in *Europe*, came next in our way, in which we took a view of *Constantinople*, the *Seraglio*, their Mosques, and other publick Buildings: after which I treated of the *Mahometan*, or Establish'd Religion of *Turky*, and of the State of the *Christian* Religion in that Empire; concluding with the Description of Modern *Greece*, the Islands of the *Archipelago*, and the Antiquities still remaining there. But these the Reader hath been so lately entertain'd with, that I forbear to dwell longer upon them.

Having done with the Infidel World, I shall, as I have intimated already, proceed in the next Volume, to enquire into the State of *Christendom*; beginning first with *Muscovy*, which lies most to the Eastward of any Kingdom of *Europe*, and contiguous to *Turky*; and the rather, because I have already describ'd that part of it which lies in *Asia*. I had propos'd,

pos'd, as the Reader will observe, to enter first upon *Italy*; but for the Reasons already mentioned, and because the Eyes of all *Europe* seem at present fix'd on this growing Empire, and Jealous of their Designs; the Kingdoms to the Southward of them having been so often overrun by these Northern People, who at this time want nothing but Discipline and an Improvement of their Trade and Manufactures to render them as formidable as ever: and who have in these Particulars also, advanc'd very considerably on the Encouragement given them by some of their late Princes: Upon all these Accounts, I assure my self I shall have the Concurrence of my Readers in general, if I enquire in the first place, into THE PRESENT STATE OF RUSSIA. And they will agree with me also, that it was much better to conclude this Volume with a short Recapitulation of the State of those Countries we have left behind us, than to have enter'd upon the Description of *Christendom* in the last Sheets of it.

O O O 1

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